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International Journal of Religious Education

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Hugh S. Magill, *General Secretary*

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CONTENTS

	Page
Editorial	3
Jesus, Leader of Men, *Walter E. Bundy*	5
Methods of Great Religious Teachers—Saint Augustine *Roland H. Bainton*	7
Whence Come the Motives of Youth? *P. R. Hayward*	9
Facing the Total Task, *Harry C. Munro*	10
Religion and Social Character, *Lucius H. Bugbee*	12
The Child's Relationship to God, *Elizabeth McE. Shields*	14
Millions Reached—Unreached Millions, *Otto Mayer*	16
A Teacher Looks Ahead, *John Irwin*	18
The Workers' Conference	19
The Unlighted Cross (A Drama of Christian Education), *Dorothy Clarke Wilson*	20
Suggestions for Building Worship Programs	
Primary Department	23
Junior Department	24
Intermediate Department	26
Senior and Young People's Departments	28
School with Combined Departments	29
Current Film Estimates	33
What's Happening in Religious Education	35
New Books	37

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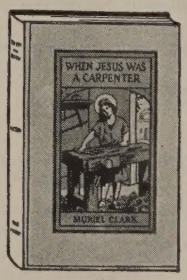

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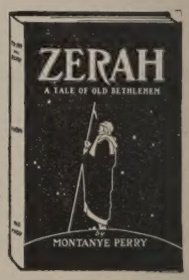

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EDITORIAL

"Increase"—This Month

THE cooperating denominations of North America share in a concerted campaign during the coming year. The central idea of the campaign is "Increase." It will touch the total program of Christian education in thousands of communities. A vast number of local churches will catch the stimulus of this joint effort. As a result they will seek those methods and experiences by which they may reach more people and at the same time reach deeper into the lives of those whom they now touch.

For this reason the *Journal* gives an especial place this month to articles dealing with this united emphasis. Starting with Religious Education Week, at the end of September, a campaign of this sort can have a profound effect upon the spiritual vigor and program of service of any church.

Regeneration Through Work

ON the front cover of the *Journal* this month is a reproduction of a symbolic group, designed by Henry Hering, American sculptor of New York City, for the Michigan Avenue Bridge, Chicago. It is entitled "Regeneration" and typifies the reconstruction of Chicago after the great fire. The central figure of a woman is a symbol of the city. A square in her right hand and blue prints in the other suggest the architectural reconstruction of a ruined metropolis. On either side are laborers busily engaged in the work of rebuilding.

The woman is standing on a dragon, overcoming destruction by fire. At the top of the impressive group is the figure of an angel, triumphant and blowing a trumpet, inspiring Chicago to take up the task of reconstruction, despite the flames which devastated the city. The figure seems to be floating in the air above the fiery mass, which laid low the city. The sculptural treatment of the robe and the wings of the angel is effective, and the entire group makes a strong impression.

The reproduction carries a significant Labor Day message. It suggests the place of brawn, of brain, and of spiritual vision in the constructive forces of life. It is presented with this issue as the first of a series of front cover pictures which in the next few months will symbolize and interpret some of the important social and industrial issues of the present day.

The Protestant churches have committed their educational forces to a Christian social order. This joint purpose they have expressed through one of the seven objectives of Christian education adopted by them through the International Council. That objective they are now taking very seriously in their program making. A joint campaign among young people on the economic problem is now giving a specific thrust to that objective. Labor Sunday will give many churches an opportunity to share in this constructive Christian purpose.

The Movies and the Children

SOMETIME ago a boy broke into his own schoolhouse at night. He explained to those who arrested him the fact that he wore gloves by saying, "I learned in the movies to wear them so detectives couldn't find my finger prints." A lad who steals tools from automobiles sells them all to a "fence" for a flat rate of ten cents because "a dime is what the show is." A high school girl from a good home and with careful upbringing was so excited by the movie "Young Sinners" that she could not content herself in the house after going home, but must go out on the street looking for adventure, which, of course, she found. She connected the picture and her own experience by saying, "But when they took a drink in the picture they looked so happy and seemed so carefree and I wanted to be happy, so I drank; and then I don't know what happened."

The recent fad for horror pictures is taking its toll of children. Many of them shriek out at night for weeks after seeing "Frankenstein." A ten-year-old girl, although carefully reared, says, " Now I pray to God every night not to let the devils get me." A girl of nineteen, the product of a thoughtfully planned home, was ill for two days after seeing "Dr. Jekyll and Mr. Hyde"; and a boy of nine has not dared to sleep alone since he saw it, went into hysteria when a Sherlock Holmes' story came over the radio, and talks about the picture constantly.

These facts, and others equally alarming, are given in an article in *Child Welfare* in April, 1932. The article, "Movies and Life," is written by Mrs. Mary Lue Cochran, who has had much experience in child guidance. It gives a strong and well-knit argument to support the view that the movies do deeply influence children, that recent trends in pictures towards crime and morbid thrills constitute a new form of that ever-present danger, and that parents in particular must be informed and alert regarding the issue.

Mrs. Cochran proposes several things that parents can do. First, they can start with their own child by guiding his choice and by providing him with other recreation so that the movie will not be his sole recourse. Next, they can approach their local theater manager; and encourage attendance at good pictures and discourage that at bad. Again, they can see that committees from local parent-teacher associations take this matter up on a community basis. Also, they can even sponsor good movies. They can ask the local manager to show the pictures recommended by certain agencies that are entirely separate from the motion picture industry.

In this connection, we would call the attention of our readers particularly to the Current Film Estimates published in each number of the *International Journal.* These reviews are secured from the National Film Estimate Service of the *Educational Screen* and represent the judgment of a qualified committee of men and women. Many *Journal* readers report that they are proving helpful in just such activities as those suggested by Mrs. Cochran.

Are Promotional Emphases Justified?

RELIGIOUS Education Week this year is designated as the occasion for the launching of a nation-wide interdenominational emphasis upon "Increase." Last year the slogan was "Every Church Training Every Leader." The question is sometimes raised whether such emphases are educationally sound and whether they do not violate the principle of local determination. Some of the reasons why they are considered desirable are as follows:

1. Such common emphases will give a unified direction to the many partial emphases now being carried on. Several denominations have annual emphases under way such as "Stewardship," "Religion in the Home," "Missions Matching the Hour," "Evangelism." Denominational publications, conventions, field supervision, and preaching are more or less directed to these objectives. State councils likewise plan emphases from year to year for convention themes, field contacts, and general promotion purposes. Where both denominational and state council channels are effective in reaching the local church these tend to neutralize rather than reenforce each other. There is, generally speaking, no essential difference except that they do not synchronize. In so far as such emphases are commonly adopted they enable denominational emphases and interdenominational emphases to reenforce and promote each other rather than tend either to neutralize or supplant each other. They relieve local churches and communities of confusion and sometimes conflict in such emphases. They make participation in interdenominational activities consistent with denominational loyalty and participation.

2. Our curriculum is organized into "units of guided experience" because such units must be identified and given particular treatment to be effective. This is not to do violence to the program as a whole. It is the only way to get at that program. The plan of shifting from one point of emphasis to another in successive periods seems to be fairly well established. Such a use of emphases when made by those in close touch with the field is not divorced from needs and experience but is based upon the most accurate estimate of general predominant need and experience that can be made. This is particularly true if institutional motives and objectives are kept clearly subordinate to those centering in the spiritual needs of the constituency. There are educators who object theoretically and academically to having any defined objectives to guide in selecting and directing experience. From that viewpoint any emphasis is unsound. However, the constituent units of the International Council of Religious Education are committed to the principle of having clearly defined objectives as an initial step in procedure. Periodic emphases are consistent with this principle and constitute specific objectives.

3. Churches whose local leadership is capable of developing an indigenous curriculum, based upon an accurate analysis of experience and needs are not likely to use such emphases as substitutes for indigenous ones. In the vast majority of churches, however, the curriculum does not develop indigenously. It is already being determined by materials received from outside sources. These materials do make certain emphases or cycles of emphasis. However, these are not related to general reading being done, conventions attended, community movements, and other influences exerted from the outside. To synchronize or at least relate many of these influences by general interdenominational emphases violates no values otherwise conserved and realizes important ones otherwise neutralized by fragmentary and unrelated approaches.

4. Such emphases make possible through the whole religious press an impact of unusual power.

5. They make possible economy and better quality of material through syndication on the part of publications whose reading constituencies are mutually exclusive. This ultimately gives to the constituency a superior service.

6. They make community movements in religious education possible and much more influential than otherwise.

7. They might make possible a correlation between types of curricula or lesson outlines used interdenominationally, such as Uniform Lessons, and these promotional emphases.

8. They might make possible considerable assistance through such common media of influence as the radio, public press, advertising, forums, library service, etc., which are less likely to be available to denominations operating independently, than to a combined movement.

9. They make it possible for the next quadrennial convention on religious education in Philadelphia in 1934 to center its program on the promotion of such emphases, and not be an event apart from our program as a whole.

10. General publicity and promotional materials on these emphases can be produced much more economically and used more widely.

11. Such joint emphases are an important factor in enabling the state, county, and local councils to become genuine agencies or channels of service to local churches on the part of the denominational forces. The more the denominations have in common in their field and promotional programs, the more they can be served by the economies effected through interdenominational work.

12. Certain great general emphases widely enough used to make possible such advantages as the above would make an impact upon the public mind that is not now being made. They would win support and backing not being enlisted by our present fragmentary approaches to the community as a whole. They would cause certain entrenched evils which have no fear of a totally divided church, to take notice. It does seem that the spiritual principles for which all our constituent units stand are sufficiently in agreement in their opposition to the secularism and materialism of our current social order to make a united emphasis on certain general objectives highly desirable and expedient.

The Journal Next Month

Was a class of intermediate boys who made airplanes in Sunday school all last winter doing *Christian education?* Would some classes doing such work lead to Christian outcomes, and others not? How could one decide?

In other words, what do we *seek* in religious education? Do we need an objective and why? How does one use an objective when he has it?

The place of objectives, or aims, in Christian education is the special emphasis of the *Journal* next month. It will be the first thorough treatment the *Journal* has given this vital problem.

Jesus, Leader of Men

His Religious Background

By WALTER E. BUNDY*

Jesus Christ has always exceeded and eluded our partial explanations of him. "Jesus, Leader of Men" is the theme selected by the editors for a series of articles to present one viewpoint of the person who is central in Christianity and, therefore, central in Christian education. As the writer of this series they have chosen one who has studied Jesus long and reverently. In a personal letter Dr. Bundy says: "He (Jesus) represents an unspoiled experience of the meaning of God in a simple and sincere life. Religion at its best is assumption and assertions; it is weak when it seeks to posit and prove. In our modern approach to Jesus we must be simple, sincere, and elemental in our attitude." In accordance with this point of view Dr. Bundy has sought to interpret the leadership qualities in the life of Jesus.

THE actual historical situation in which Jesus appears is distinctly Jewish—that of early first-century Palestine. He is definitely the product of his social group. He does not think and teach in the terms of the world philosophies of his day but in the vivid symbols of the Jewish religious imagination. He addresses his religious message as a Jewish Prophet to his natural contemporaries and seems to ignore the opportunity to become a cosmopolitan figure addressing himself to the nations in the current cultured languages.

Jesus, however, was not just a Jew. He was a Galilean. He reflected the life of a province and, in this sense, he was a provincial personality. It was in the north country that he lived and grew to maturity; there the major part of his public work had its scene and center. His language was not the pure Hebrew but its Galilean dialect—Aramaic, that peculiar colloquial speech which betrayed the Galilean origin of one of his disciples. (Mt 26, 73.) It was in this dialect, his mother-tongue, that Jesus thought and taught, that he preached and prayed and quoted his people's Scriptures—*Abba*, in Gethsemane (Mk 14, 36); *Eloi, Eloi*, on the cross (Mk 15, 34).

Jesus came from a provincial people whose thinking was simple and uninvolved, whose feelings were quick and strong, and whose action was equally prompt and decisive. In religious matters Jesus gave evidence of his Galilean background. He was not the professional religionist, the sophisticated Jerusalemite, who was schooled and steeped in a religious system. The religion of Jesus appears as the spontaneous piety of the Galilean peasant —a religion as unspoiled and unpretentious as the humble human heart from which it came.

Jesus did not come from the socially great of Galilee. He belonged to Israel's *meek in the earth*—that social stratum of this people that preserved its religion, unofficially to be sure, but really, and that had furnished the great body of its prophetic and religious genius. Jesus sprang from a very limited social and psychological environment, yet his peculiar genius had its roots struck deep in the richest and most fertile deposit of religious life and experience known to the ancient world.

Jesus was the son of the small village community with rural surroundings. His teachings are filled with observations from this humble human setting in which he lived. In fact, they furnished the framework in which he presented his most profound thoughts on religion. He did not think in terms of large cities, countries, and empires. Kings and greater personages figure now and then in his parables, but even these suggest the themes of a plain people's folklore rather than comments on contemporary events. Jesus' observations are extremely local—those of the man of the small community in which the loss of a single sheep or a single coin is a real misfortune and its recovery an occasion for common rejoicing. It is a humble human society in which the concern of one is the concern of all, where all share alike in happiness and in distress. Jesus' figures, analogies, and parables are charged with high local color. They are fresh first-hand extracts from the familiar fields of the common life and experience of the small rural community. Lessons are drawn from local objects, local occupations, local occasions, and local happenings. A lamp on a stand, cast-off salt, a bursted wineskin, a woman mixing dough or patching a garment, a peasant sowing his seed or reaping the harvest, children at play, a wedding, a funeral, a

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"HE BELONGED TO ISRAEL'S MEEK IN THE EARTH."

*Professor of English Bible, DePauw University, Greencastle, Indiana.

faithless servant, a merciful traveler, a wayward son—all of these homely materials are direct reflections of the world and life from which Jesus came.

The whole of Jesus' experience of religion has this local atmosphere about it, for it is the religious experience of the devout Jew of the provinces who obeys his sound religious sense and instincts. Jesus came from a social setting in which religion offers no apology for its existence, no defences of its claims, for it satisfies the elemental needs of all, and in which it is understood as utterly sincere living. Jesus came from circles that were promptly sensitive to human distress and pain, that responded with quick and helpful sympathy, and that put the relief of human affliction above even the most sacred traditions and institutions. "The sabbath was made for man, not man for the sabbath." (Mk 2, 27.) Such a conception of religion belongs to the poor and humble folk who still possess a sure sense for true religious values. When Jesus recommends that almsgiving, prayer, and fasting be in secret his thinking reflects the feelings of plain people whose religious devotion is unconfused and undistorted, for whom religion is still a holy thing that is not to be exposed to the profane eyes of the curious.

Jesus came from that social stratum of Israel's pious in which artificial and conventional restraints in the name of religion had little actual influence and power. He speaks and acts at the impulse of deep inner conviction, undeterred by what passes for religion, indifferent toward persons and traditions that represent it. Like a flash he severs the major from the minor, the kernel from the husk. He abhors sham and show, pomp and pride, in devout practices. He revolts against a self-centered religious system that forgets human duties, that burdens men and blocks their way of free access to their Maker. Jesus' bitter indictments against the religion of the scribes and Pharisees are the spontaneous, uninhibited reactions of a man of simple social origin, a man who comes from the rank and file of an outspoken people who are quick to sense the superficiality of the religious-by-profession and who are just as prompt in coining apt phrases about tithing mint and anise and cummin while neglecting the weightier matters like justice and mercy and the love of God, about straining out the gnat and swallowing the camel. All such pieces of popular religious wisdom reflect the actual social background from which Jesus came.

Two things describe the religious background of Jesus. *First,* it is utterly simple and unpretentious. *Second,* it is extremely local. And Jesus, like most great men—especially those who remain humble at heart and unaffected by their greatness—carried with him into mature life and work the native simplicity and the natural local color of the particular social level and life from which he came. Furthermore, it is this simplicity of Jesus' social origin, this local quality, that accounts for much of his genuineness and greatness. To his religion this homely human factor gave much of its purity and much of its power.

The Gospel story depicts for us, first of all, a simple and genuine response to the meaning of God in a humble human experience in the midst of unpretentious social surroundings. This evident historical consideration forever forbids that we should attempt to press his meaning into any formal and theoretical system, whether theological or ecclesiastical.

Dr. Bundy's article next month will deal with the "Religious Nature" of Jesus.

Nation-wide Emphasis on the Economic Problem

LAST winter, at their annual meeting, the national leaders of young people's work for more than twenty denominations and agencies spent two memorable days in looking realistically and honestly at the issues involved in our present economic crisis. They saw that unequal distribution of wealth and inexcusable poverty thwart the achievement of Christian personality for multitudes of people. They realized that economic activity motivated by desire for personal gain is a direct denial of the Christ who said, "He who would be great among you, let him be your servant." They emerged from those days with the deep-rooted determination that Christian youth shall be helped to an examination of what is involved in our present social system, of what a Christian economic life would be, and of the possibility of achieving it.

Accordingly they set up an interdenominational committee of leaders of which Dr. Blaine E. Kirkpatrick, Superintendent of the Department of Epworth League and Young People's Work of the Methodist Church, is chairman, to plan for a national emphasis.

First attention of the committee was, of course, given to materials. If young people are to think fruitfully, they must have reliable facts about our present condition, a description of various concrete proposals of ways out, help in identifying the Christian values which our economic life should advance and conserve, and lastly, guidance in thinking through these varied and complex facts and proposals to constructive and Christian conclusions.

Our present situation is so recent and has such distinctive elements, that no existing materials were found which would be entirely adequate for study and discussion in this emphasis. Three new basic program units were therefore inaugurated, one for each age-group. For intermediates a unit, "Why Are there Rich and Poor People?" was outlined and will be published by the Association Press. For seniors the proposed unit is entitled, "Poverty and Wealth," to be published by the Methodist Book Concern. Young people will use a unit, "Proposed Ways Out of the Depression," to be published by the American Baptist Publication Society. Each of these units deals with the subject in terms of the experiences of the age-group involved and has been committed to competent people for final preparation. These new materials will be ready for use in the early fall.

Attention of the committee was directed also to planning for regional conferences where young people and their leaders could think together on this problem and secure a knowledge of facts and methods which would qualify them to carry on the emphasis among their local groups. These conferences will range all the way from state-wide interdominational gatherings of many hundreds to county, district, and city conferences and local groups. Last year over two thousand such meetings were held in a national emphasis on the liquor problem. This record should be equalled and surpassed in this study of a Christian economic order. Roy A. Burkhart, of the International Council of Religious Education, 203 North Wabash Avenue, Chicago, is Executive Secretary of the Committee, and will supply information about the conferences planned.

(Continued on page 32)

This is the first of four essays on the methods by which great religious teachers have sought to commend their way of life to men. The examples chosen for our study are Saint Augustine, Luther, Calvin and his circle, and Saint Ignatius Loyola. We shall discover differences in their methods, but the diversity is accentuated by deliberate selection. I have picked out in each case the most distinctive approach. But let it not be supposed that these men were obsessed by the cult of specialization. They would never have erected billboards with the sign, "We specialize in humility. For courage, honesty, and sobriety consult our colleagues." Versatility and flexibility have marked the great religious teachers. They laid hold of every means afforded by training and circumstance. The similarity of method is perhaps more striking than the difference. All preached and prayed, disputed and counselled by conference and by letters. All occupied themselves with the cure of souls and with the administration of institutions. But bearing all this in mind we shall treat those approaches which were distinctive.

Roland H. Bainton

Methods of Great Religious Teachers

Saint Augustine

By ROLAND H. BAINTON*

THE most outstanding and epoch making method of Saint Augustine was that of religious autobiography. His Confessions inaugurate an era in Christian literature. Nowhere previously do we find anything so intimate save in the letters of Paul and these are but occasional and fragmentary. The account which Justin Martyr gives of his conversion is stiff and probably a mere literary stereotype. The apologies and refutations in the hands of a Tertullian are spirited and mordant, but scarcely intimate. The Confessions mark a new type.

Wherein lies the appeal? To begin with, in the impression of naked truth telling. But is the impression merely an illusion? Augustine himself raised the question—what question did he not raise? "How shall men know that I speak the truth when they hear from myself about myself?" He answers, "To thee, Lord, I so confess that men may hear to whom I cannot prove whether I confess the truth, but they believe me whose ears charity opens to me." (Conf. X, iii) Our age has substituted higher criticism for charity and has very seriously impugned the reliability of the Confessions on the ground that the picture of the conversion written a dozen years after the event is not corroborated by the tracts composed in the months immediately following. The Confessions portray moral upheaval and emotional turmoil. The almost contemporary tracts disclose a philosophic calm and even a bantering lightness. Some have gone so far as to assert that in 385 A.D. Augustine was not converted to Christianity but to Neoplatonism. Not until several years later when he became a priest, did he embrace Catholic orthodoxy. Criticism of late, however, has been veering toward a rehabilitation of the Confessions. A minute comparison with the tracts shows the earlier and later accounts to be complementary rather than antithetical. Or if there is a conflict it is not always between the tracts and the Confessions, but between one statement in the tracts and another. For example, Augustine says in the tracts that he gave up his profession of teaching rhetoric because of an illness of the lungs. In the Confessions, on the other hand, the primary reason was the religious conversion. This same motive, however, appears also elsewhere in the tracts, and in the Confessions Augustine says that he welcomed the sickness as an excuse for retirement. (IX, ii) Oh! So then he did not wish to declare his full mind at the time. Here is a clue to the evident difference in tone. The purpose in writing was different. In the tracts Augustine was not ready for complete self revelation. Moreover he was constricted by Ciceronian forms. He had won the assurance of salvation, but had not attained his literary stride.

Nor need we be surprised that immediately after the turmoil of the conversion Augustine should be occupied with philosophic problems. He always was. In the very midst of writing the Confessions he starts philosophizing about confessing. How can he relate God's dealings without recollection? But what is memory? How is it that we remember forgetfulness when forgetfulness blots out what we remember? (X, xvi) Incorrigible analyst! Such an incontrovertible example makes plausible the account of the conversion in the Confessions. Here Augustine tells us (VIII, viii-ix) that in the garden he tore his hair, struck his forehead, and clasped his knee. Then in the very midst of this upheaval he reflects, "The mind commands the body (in these movements) and is obeyed. The mind commands itself and is resisted."

There is a sense, however, in which the Confessions do create a false impression. They move too swiftly. Eight chapters survey thirty years. The moments of tension are selected. After a consecutive reading one exclaims, "How can he maintain such emotional strain and keep his mind?" It is a relief to turn to the early tracts and to discover leisurely discussion and genial repartee. On the other hand the Confessions are truer than the jottings of a journal. The past must always be rewritten in the light of the outcome. If a man changes his profession or his fiancee, he immediately realigns his previous course. All of the elements of disquietude which produced the rupture now take on significance and the apparently trivial and hitherto unnoticed circumstances impelling the new choice now assemble themselves like the dry bones and the four winds of a new insight breathe upon them that they may live. But yet again autobiography is always

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misleading. Hugh Walpole says that the Journal of Arnold Bennet is unsatisfactory because it leaves out the picture of his generosities. Not only saints, but even gentlemen portray themselves in too unfavorable a light.

A FURTHER element in the appeal of the Confessions is the indirectness or at least the unobtrusiveness of the intent to convert. If Augustine lapses from plain narrative it is to pray rather than to preach. The work is addressed to God even more than to the reader. Occasionally the author feels a measure of incongruity and breaks off: "To whom am I telling this? Not to thee, oh my God, but to my kind." (II, iii) Usually, however the absorption in the narrative is so great and the sense of the immediacy of both God and the reader so real that the story proceeds without embarrassment.

A part of the indirectness is the feeling that conversion to Christianity must be a process rather than an event. Augustine tells his story that others may be helped the sooner to pass through their difficulties, but at the same time there is at least the implication that it would be unfortunate to arrive without difficulties. Assurance is not so firm unless attained through doubt. Greater is the joy over one penitent than "over ninety and nine just persons which need no repentance." "The storm tosses the voyagers. Shipwreck threatens. All turn pale in the face of death. Sky and sea become calm, and they rejoice in the proportion to their fear." (VIII, iii) Much as Augustine regrets his tortuous course he implies at times that he would not have had peace on easier terms. He is glad that he fell upon Neoplatonic works before finding satisfaction in the Scriptures. Had the order been reversed he would not have been so convinced that Neoplatonism was powerless to satisfy. (VII, xx) "Thou Lord, hast commanded the earth to bring forth thorns and thistles for me that with labor I should reach my bread." (IV, xvi)

Others too must struggle. Yet they can be helped, and best of all by being brought to see how some one else passed through precisely the same difficulty. Augustine achieves his purpose in part by relating how the stories of others helped him at crucial moments. When he was in an "almost persuaded" mood he bared himself to a spiritual counsellor, saying that he had been reading Neoplatonic works translated into Latin by Victorinus. The physican of the soul broke in at that point, congratulated him on having read these books and then told the story of that very Victorinus, who had made the attempt to be a Nicodemus, but found no peace until he had made public confession of his faith, spurning even the private confession which the church allowed to the timid. (VIII, ii)

The Confessions again are effective because they are so probing. Augustine mercilessly exposes himself that the complacent reader may recognize shortcomings of which he is not aware. The weak is to be made strong by a disclosure of his weakness. (X, iii) This is the justification of the frequent self analysis, in addition, of course, to the fact that Augustine enjoyed it. Take his dissection of the love of praise. To desire the praise of men rather than the commendation of God is, of course, amiss. But it surely would not do to go to the other extreme and provoke the hatred of men. Moreover Augustine does not relish praise if it is unintelligent and misplaced. Does not this indicate that he is pleased not so much by the praise itself as by his neighbor's discrimination? On the other hand "I am not praised when my judgment of myself is not praised." (X, xxxvi) Or take again the famous instance in which Augustine confesses to two sins in his youth, sexual immorality and the stealing of green pears. He spends much more time probing the second than the first, and with good reason. The motives for sexual irregularity are obvious, but why should any one steal *green* pears? Part of the explanation Augustine finds in the fact that he certainly would not have committed the theft had he been alone. But why did the crowd make a difference? "We chuckled." Here is a clue. Why do men so seldom burst out laughing when alone? The theft was akin to humor, which requires an audience and depends upon incongruity. "We chuckled at the thought of fooling those who never suspected what we were up to." (II, iv-ix) Or take again Augustine's analysis of why we like to go to the theater and have a good cry. It is because we feel so sympathetic when there is an opportunity to grieve without the necessity to relieve. (III, ii)

The mightiest appeal in the Confessions lies in the fact that the work is a song of triumph, "to stir up the heart that it sleep not in despair and say 'I cannot,' but that it awake in the love of Thy mercy and the sweetness of Thy grace." (X, iii) The story is the record of what God has done and can be counted on to do. Augustine breaks frequently into prayers like these. "Late have I loved Thee, whose fairness is so old and yet so new. Late have I loved Thee. And behold Thou wert within, and I without and there I sought Thee. Unlovely I broke upon the loveliness which Thou hast fashioned. Thou wert with me and I was not with Thee. Long was I held from Thee by those things which without Thee are naught. Thou didst call and cry and burst my deafness. Thou didst gleam and glow and dispel my blindness. Thou didst exhale fragrance. I drew breath and I pant after Thee. I have tasted and do hunger and thirst. Thou hast touched me and I burned for Thy peace." (X, xxvii) "Those who seek shall find Him, and those who find Him shall praise Him." (I, i)

EVEN this account is sufficient to show that the Confessions are enthralling because they are the record of a great man dealing with great themes. Life and death, friendship, sex, the pursuit of honor and riches, the love of mother and son, shame, renunciation, grief tinging every object, despair, hope, the vision of God and peace. All these pass before us. Let not lesser souls attempt Confessions. A listless sinner makes a lifeless saint and neither knows how to confess. Luther once ejaculated in a very different connection. "God does not save imaginary sinners. Therefore be a sinner and sin for all you are worth!" The same advice might be given to those who would write Confessions. Or at least they must be able to say with Saint Augustine, "I sought what I might love, in love with loving, and safety I hated, and a way without snares, for within me was a famine of that inward food, thyself, my God." (III, i)

Next month Dr. Bainton will give consideration to the methods of Saint Ignatius Loyola. Leaders in Christian education will profit greatly from a careful study of this treatment.

Whence Come the Motives of Youth?

By P. R. HAYWARD

GETTING an education in three days was the theme, if not quite the wording, of an address by an outstanding educator some years ago. He meant, not that he was unusually brilliant but that in three different and separate days, three overwhelming experiences had come to him. Those experiences had changed his life, shaped his attitudes, given him motives, *made him whatever he later became.* They were the starting point for his real education. All else was but a way of trimming up and rounding out those central ambitions that on three high occasions got hold of him.

In a country kitchen a boy of eleven or twelve sat on the table alone, with his feet on a chair, eagerly devouring (think of it!) the annual report of the foreign mission board of his church. He was hungry for something to read. The Bible and that classic of the Old Testament, *The Pillar of Fire,* were his only reading matter and he had read them over and over. In the report a meeting was described in which volunteers for foreign missionary service were called for. Their rising in various parts of the room was dramatically described. As the boy thrilled to that scene, it got hold of him and he rose, joining himself with the other young recruits. Alone in the kitchen, standing on the chair, he read on through the story of that meeting, making himself thus a part of it and so of the missionary enterprise. Ten years later in a student conference he became a volunteer. The world outreach of Christianity has been a dominant factor in his thoughts and work ever since. He received his lifelong motivation in missionary service in five minutes. These few minutes placed motives into life that controlled all the rest of life.

These incidents usher us at once into the very core of the problem of Christian education, particularly as it affects youth. How can I teach everything, we say, when my time is so short? What are twenty minutes of worship and thirty minutes of Bible study on Sunday compared with twenty-five hours a week of the public school and the many other interests of life? They talk to me about the all-round life of my pupils—health, recreation, vacations, boy and girl relationships, and so on, as well as prayer and worship and faith—but what can I do? How can I do anything about their cleaning their teeth and their "dating" problems when even yet they cannot locate a major prophetical book in their Bibles? When I want to have a class social the high school play or the basket ball game is conjured up to rule it out. So where does religion come in at all? We need more time, but how get it? Such are the questions that leaders of youth ask at conventions and rallies and in personal "buttonhole" chats and in the mail.

The answer to all such questions is, at heart, one answer. It lies in the inner world of motives. When that one answer is unravelled and broken up into its parts they stand in a row, thus:

1. *Motives lie at the heart of all true Christian education.*

The problem of getting more time for a youth program must take second place to that of using the time we now have for implanting motives in the lives of boys and girls and young people. This is not to say that it would not be a good thing if we had more time, but that the question of a vital use of the time we have is more important than getting more. If our program, as we now have it in any local church, is not holding "those high school youngsters" on its own interest, it is natural for us to say that the fault lies in our small amount of time; we humans seldom admit our own failures and are adept at those alibis by which the blame is shouldered off on "George." In hosts of church schools we lose most of our high school boys and girls except those whose parents give us unusual support, or actually bulldoze their children into continuing to attend by making the home more uncomfortable if they stay home than the Sunday school could possibly be. Where such is the case, and the pupils merely endure what we offer, what would be the value in affording them more time to endure? None, evidently.

When a popular football coach appears before a high school department for a ten-minute talk, it does not take him long to bring those noisy boys to the front of their seats. He never complains of lack of time to interest his group. We need to turn our minds to the things we now do and the motives we create in the time we have.

2. *Motives spring from contact with new phases of life and new and stimulating personalities.*

Wise leaders of youth are always alert to ways by which they can enrich the experiences of their young people. A visiting speaker at a Sunday worship service is not just a stunt or a way of filling in a part of the program. Or at least he may be more than these. He may be a new contact with life, a window to a new world. The mountain people of the South; the claim of the city's slums; the moral issues that arise in law, medicine, and any other profession; the social meaning of Christianity; a story from some young man who is opposing military training on his college campus for conscientious reasons and at the risk of losing his degree—these are contacts out of which motives arise.

3. *Motives arise from new and stimulating experiences.*

A father and mother located their own summer home

(Continued on page 32)

Facing the Total Task

By Harry C. Munro

THE success of our program of Christian education is to be measured only partially by what we are accomplishing. The real measure is the magnitude of our unfinished task. Untaught millions measure the inadequacy of what we are doing. We need some other measure of success than "Attendance Today—Attendance Last Sunday—Attendance a Year Ago Today." Such measures must be seen upon the background of a vast unreached potential constituency.

General education in the American commonwealth is a state responsibility. It consists of reaching effectively with educational opportunity, every growing life, in order that its growth may be wholesome, symmetrical, and directed toward effective and useful citizenship. The total task in education is commensurate with the total population.

Most Christians would agree that the total task of religious education is equally inclusive, that guided spiritual growth and enrichment of religious experience are essential phases of all true education. In the American commonwealth, the home and church are responsible for religious education. If any considerable proportion of those being reached effectively by the public school, are not, with equal effectiveness, being guided in their religious development, our agencies of religious education must accept the responsibility for the situation. They need to discover the reasons for their failure.

The article by Mr. Mayer elsewhere in this issue presents some facts which the religious educational leaders of Protestant churches need carefully to consider. Somewhat more than half of the children and young people, and a much larger proportion of the adults, for whom Protestant agencies of Christian education are responsible, are being unreached by any provision whatsoever for their religious growth. Statistics are not necessary to reveal the situation in any typical community. However, the religious leaders of each community should be sufficiently concerned to discover the actual facts with some degree of accuracy, and to face their consequent responsibility.

In order to visualize the situation in your own community or county, a diagram may be made as follows: Draw a square to represent the total population in the area. If you wish to emphasize untaught childhood, the figure may represent public school population. Now mark off a section across the upper part of the square to represent the Roman Catholic, Jewish, and other non-Protestant constituency. The remaining area represents the educational task of the Protestant churches. Now divide the remaining section by a horizontal line so as to represent below the line the number effectively reached by Protestant religious educational agencies. The section above this line represents the "Untaught," the untouched educational task of your Protestant churches.

The Test of Effectiveness

Of course the problem is not simply one of numbers or quantity. It is qualitative as well. It is sufficiently alarming that more than half the constituency of Protestant churches in the typical community are untouched by Christian educational agencies. Even more serious is the conviction based upon the observation of many competent Christian leaders, that a great many of those reached by these agencies are not thereby being made more Christ-like in daily living. Perhaps it is the low quality of our program rather than inadequate promotion of attendance that is basically at fault. Possibly if the lives of those now reached were being more deeply affected, and the social order were being more powerfully leavened by them, it would not be so difficult to win and hold others within reach of our program. Perhaps, as with the missionary enterprise, "we must go deeper before we can go farther."

The Forces Available

Against this total task we must set the forces available to undertake it. These consist of Protestant homes and churches. Since any decided increase in the religious efficiency of the American home awaits a much more vigorous and practical program of Christian education for parenthood and parental guidance on the part of the church, the leaders of the church may consider the responsibility as a whole as resting upon them, and as being throughout an educational responsibility.

The way in which this responsibility has been divided up among the churches may be indicated upon your diagram by dividing the lower section into vertical columns, each representing the reached constituency of one church.

If you will compare the manner in which the churches have organized their forces and located their buildings for the facing of their total task, with the manner in which the public schools have organized their forces and located their buildings for the facing of a task of similar scope, one of the reasons for the relative inefficiency of the church will be apparent. The public schools have organized their work and located their buildings for the purpose of reaching every growing life with a maximum educational opportunity. The churches have organized their work and located their buildings, for the most part, apparently with the purpose of establishing churches strategically in the interests of institutional growth and denominational propagation, using growing life and community resources to promote institutional strength. The purpose of the state has been educational; the purpose of the church institutional.

Now when the church at last achieves an educational purpose, and begins to use the institution to promote the interests of growing life, rather than to use growing life to promote the interests of the institution, it is not surprising that inefficiencies in the organization of the forces available become apparent. It should be kept in mind that separation of the organization and administration of religious education from the organization and administration of education as a whole was not due to any demand of education or of the state. It was in order to give each church the right to determine and provide religious education for its own constituency. If the assertion of this right on the part of the churches has resulted in difficulties and problems and inefficiency in providing the total population with adequate religious education, the churches must

assume responsibility for the situation. It cannot be placed upon the state or the public school. Rights usually carry with them responsibilities, and the American church has been rather slow to face fully the responsibility growing out of the right to control religious education. The millions unreached by our existing provisions for Christian education are a responsibility which the churches of America must face jointly.

Attendance Promotion Usually on Wrong Basis

There has been no lack of attendance promotion in the Sunday school movement. More or less blunderingly it has been aimed at these unreached multitudes. The difficulty with most of it has been that it was faulty at the same point at which the organization of our forces and the location of our churches have been faulty. It has been institution-centered. The interest has been almost entirely expressed in building up Sunday schools or classes rather than in meeting the needs of persons or of communities. What is needed is a careful survey of the total unreached constituency in any community; a disinterested, or at least somewhat objective survey of the religious educational forces and agencies actually qualified to meet their needs; whatever improvement or strengthening of these agencies the survey reveals to be needed; and then a concerted effort to reach the untaught for their own sakes rather than for the sake of any institution. This procedure is precisely what is contemplated in the interdenominational emphasis on "Increase" during the next two years.

The Purpose of a Council

The community council of Christian education is the answer of the Protestant forces to their joint responsibility for facing the total task. A council does three things, or rather it enables the churches participating or cooperating through it, to do three things:

1. Through the council the churches agree to do together certain things which otherwise they would be undertaking separately. These things are done together because they can be done under joint cooperative administration more efficiently than under denominational administration. A religious census in the community, certain types of leadership training, an inspirational convention, a young people's conference, the observation of Religious Education Week: these are types of such activities.

2. When the religious forces, through the council, relate themselves to each other and to the common task which they share, resources often become available, which any single church or all the churches working separately could not secure. These resources include finances, leadership personnel such as that of public educators, use of equipment such as that of public school buildings or community halls, or educational facilities such as when a state university sponsors and largely finances a leadership training school for church workers.

3. With these additional resources, and with a united front, the churches are able, through the council, to face the total responsibility for the untaught. The approach is not one of institutional promotion, but one designed to meet the needs of life. Some of the worst inefficiencies growing out of our divided condition can be eliminated, and all the available forces brought to bear upon the total task.

Henry Hering — *Dorr News Service*

I Am Labor

A Labor Day Message, September 5, 1932

I am Labor.

I am muscles that strain until they ache.

I am bones that hold until they quiver.

I am sweat, distilled in the costly workshop of the human frame.

I reach deep into the earth—and spread the wealth of its mines across the land.

I press my hands against the forests—and they fall.

I run the soil through my fingers—and its hidden secrets cause it to blossom as the rose.

I crash my clenched fist against the mountains—and they tumble into the valleys to make a highway for mankind.

I reached my fingers into distant places, gathered the Pyramids upon my palms, and lifted them into the sky.

I have drawn the ships across the seas, blocked out mighty cities, mastered the air, conquered the waters.

The pen of the poet, the brush of the artist, the keys that waken to the musician's touch, the paper that bears the printed wisdom of the ages—these exist through me. I must first work my will in dark and distant places before these can charm and empower men.

I am a springboard for thought.

I am the constant accompaniment of developing intelligence.

I have been allotted my final destiny in the words to him who said, "My father worketh . . . . and I work."

I am Labor.

—P. R. H.

Religion and Social Character

By Lucius H. Bugbee*

Every preacher must grow his own sermons. No true preacher, looking forward to his sermon on Religious Education Week, could take over bodily this outline and the ideas of Dr. Bugbee. But he could get much inspiration and many suggestions from them.

WARDEN LAWES of Sing Sing Prison startled teachers from all parts of the country gathered recently at Atlantic City for the annual convention of the National Education Association when he told them that "our splendid and costly educational program has done nothing to mold the character of our people." It has, he admitted, reduced illiteracy to a minimum but it has created only "a fertile and ever-growing circulation for tabloids and sensational literature." There is a missing link, he said, between education and character.

The critical period through which we are now passing makes it increasingly and emphatically clear that human relationships are the main thing. They are becoming wider and more complex; there is a greater dependence of one upon another. Respect for the rights and interests of one's fellows, readiness to cooperate for common ends, and a sense of responsibility for the common good are essential qualities in the citizen of the future.

In the light of our growing social consciousness we are more inclined to define education in terms of conduct and character. "Education cannot be better described," says William James, "than by calling it the organization of acquired habits of conduct and tendencies to behaviour." In *My Pedagogic Creed* John Dewey says: "I believe that education is the regulation of the process of coming to share in the social consciousness." "There is a very true sense in which we can say that education is the introduction of control into experience." (Athearn.)

Professor Huxley's definition is worth remembering: "Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces but men and their ways; and *the fashioning of the affections and the will into an earnest and loving desire to move in harmony with those laws.*"

Instruction in the laws of things and their forces—that is science, and it is being taught with efficiency in school and college. Instruction in the laws of men and their ways—that is the humanities, and these too are ably taught. But to fashion the affections and the will into an earnest and loving desire to move in harmony with these laws—that is the task of character education.

No human being, and no society composed of human beings, ever did or ever will come to much unless its conduct is stimulated and directed by the pull of an ideal. Somewhere in the process of education loyalties must be awakened, love for an ethical ideal must be kindled, a reverent attitude toward God and a respectful attitude toward one's neighbor must be developed. This is essentially a matter of the spirit and therefore of religion. For religion is not synonymous with either belief or action, but is rather that dominant note of the spirit which determines belief and motivates action.

Rufus Jones has said: "Religion as it concerns us in this age of the world, is a way of living, a heightening of life force, a way of drawing upon unseen realities, and of expanding life in all its dimensions."

All who feel the pulse of religious movements today recognize that there is a drift away from ecclesiastic expressions of religious life as embodied in church organizations and machinery; an impatience with the whole mechanism of organized religion; a feeling, however justifiable, that it is too complicated, too professionalized, too far removed from the real function of religion in the life of men.

There is also a drift away from formal statements, creeds and dogmas of past generations; a growing conviction that many of these formulas, however significant of other days, are no longer significant for today.

But side by side with this latter tendency, there is a growing effort to restate religious truth in forms which will have adequate dynamic and value for the thought and experience of our own time; to express what one calls "a newly emerging Christian faith" which centers around the way and the will of Christ as the only solution of individual and social problems.

The society of tomorrow will be much in need of this religious element in education. It will not be so much a matter of new social and political arrangements, though this may be necessary and important, as it will be a matter of new and better ways of thinking, new mental attitudes, new ideas of life's values, and new respect for the rights of others. It will call for new and more altruistic motives in living, new standards of conduct.

In a word, the changes that must come in any permanently better reconstruction are changes in the impulses, ideals, and motives of men and women. The old order based on greed and self-interest has gone to pieces, and the new order, if it is to be any improvement, must be based on mutual respect and trust. The cynic will smile, as he always has, at the possibility of such radical changes in basic human nature, but the prophets like Jesus will still insist that there must be *inward reconstruction,* and that more important than regulation of outward conduct will be the introduction of new and better motives of behavior. More significant than any international covenant regulating the affairs of nations, preventing the exploitation of weak and feeble races, or prohibiting the killing and maiming of men in battle, will be the educative effort to create that inward attitude of respect and affection for one's brother which, as a matter of course, will result in outward acts of justice and mercy.

Kant's definition of democracy is "A kingdom of ends in which all are sovereigns and all are subjects." This suggests the two correlative principles upon which real social fellowship rests. First, the *rights* of individuals to life, liberty, and happiness; and second, the *duty* of individuals not only to respect the right of every oth-

Suggestions for Sermon Building

Deut. 6:4-9	*John 8:12*
Prov. 3:1-8	*John 8:31-32*
Micah 6:8	*Phil. 4:8*
	James 1:22-26

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er but to serve the common good. Hitherto, the emphasis has been upon individual rights and we grew accustomed to thinking of government as an instrument intended only for the convenience of the individual. From this point of view the line between rights and wants is a hazy one, and under such a conception politics is very likely to become a scramble for the attainment of personal desires. Hence the widespread exploitation and corruption which has played such a tragic part in recent American life.

It was suggested a number of years ago that the progress of democracy might be roughly divided into three epochs. In the first it was assumed with smiling confidence that if political power were taken from the few and given to the many, that in itself would create a perfect state. This was the philosophy of Jeremy Bentham in the latter part of the eighteenth century. Leslie Stephen, in his work on the English Utilitarians, thus describes it: "The people will naturally choose morally apt agents, and men who wish to be chosen will desire truly to become morally apt, for they can only recommend themselves by showing their desire to serve the general interests. All experience testifies to this theory, though evidence is too bulky to be given. Other proof, however, may at once be rendered superfluous by appealing to the uninterrupted and more notorious experience of the United States. In it there is no corruption! no useless expenditure, and none of the evils connected with other forms of government."

One can well smile now at this naive assumption that we have in America a perfect society. Think of it. No corruption! No useless expenditure! No mismanagement of public funds! With the memory of municipal rings in cities and the unending cry of "Wolf! Wolf!" one can be pardoned a smile of cynicism when he reads this delightful opinion of American integrity. No, the mere distribution of political power has not secured the greatest happiness to the greatest number.

The second epoch in the evolution of democracy was characterized by implicit faith that a system of universal education was the panacea. An educated citizenship would solve all problems. Give ignorant men power and they will use it ignorantly. Give the people intelligence with power and they will use it wisely. Intelligent self-interest mated with political power, it was assumed, would give us safe and sane democracy. This theory also we have tested and found waiting.

There must be a third stage of development in the evolution of free institutions. *Disinterested virtue* is essential, and the only virtue worthy of that name is motived in the deeper loyalties and broader sympathies which characterize those who have an earnest and loving desire to move in harmony with the will of God. More is demanded, then, than mere intelligence. The voluntary subordination of individual interests and desires to the requirements of social welfare is a resultant of forces which are *within* the life of the individual; *forces which are spiritual and religious in their nature.*

"Educate men without religion," said the Duke of Wellington, "and you have only a set of clever devils." Free institutions are safe only in an atmosphere of disinterested and unselfish morality, and the religious emotions are the only reliable bases of such virtue. The question, therefore, which must confront all free governments sooner or later is the question of how to correlate religious impulses with national character. A citizenship which is not interested in the religious training of its youth is taking *a short cut to national suicide.*

There is no more important work in the program of the church than to furnish that character-forming element in education without which the whole process is sterile.

We are still groping for an adequate philosophy and technic. May I propose a definite program of Christian education which might well become an integral part of the scheme of activity for every church.

1. *A teachers' discussion group.* The pastor is the natural leader. Meet for a consecutive period of weeks. Many teachers are bewildered and confused by changing methods and ideas. Face frankly the problems such as lesson material, arousing interest in pupils, the why and wherefore of graded lessons, how to use and present the Bible so that appreciation of it will be awakened; how to relate its truth closely to life, and above all how to build Christian character.

2. *A parent training group.* Religious education will never be much of a success until we secure the intelligent cooperation of parents. What they do and say in the preschool years is of tremendous importance. They ought to be shown how they can help the church school in guiding first steps and awakening the first religious interests. The utmost sympathy and cooperation of the home with the church and church school must be secured if religious education is to be anything more than an empty routine.

3. *A training class for church membership.* The church school is a natural recruiting ground. Adolescent young people should be gathered into a group every year at a stated time and as a regular part of the curriculum. Let them study what is involved in Christian discipleship and church membership. No year should pass without building such a group of intelligent boys and girls into the life of the community, the activities of the church, and the interests of the Kingdom for which it stands.

4. *Christ-centered teaching.* If we have discovered that experience-centered teaching is better adapted to the fashioning of character than material-centered methods, there is still a vital sense in which all our teaching must be Christ-centered if it is to be Christian. All the machinery of education waits for a new baptism of spiritual power. Information alone will not do it. Technic alone will not do it. Only a deep, impelling loyalty to Christ, a kindling devotion to his way and will, will bring it about.

Correction of Price of *The Curriculum Guide*

IN the July issue of the *International Journal,* it was stated at the close of the article on *The Curriculum Guide,* page 18, that Books Two and Three of *The Curriculum Guide* could be obtained in mimeographed form, postpaid, at 50 cents per copy. It has been necessary to increase this price to $1.00.

Book Two is now ready in mimeographed form, bound in two volumes. Book Three will also be issued in mimeographed form, bound in two volumes. Because of their increased size and the added cost of mailing, the price of Book Two, issued in two volumes, is $1.00 instead of 50 cents; and the price of Book Three when issued, also in two volumes, will be $1.00. The editions of Book Two and Book Three are limited, but copies can be obtained in their present mimeographed form from the International Council at the price stated, cash with order.

The Child's Relationship to God

By Elizabeth McE. Shields*

"OF COURSE I knew that God made daffodils and trees and grass," said John, a primary boy, at the close of a weekday school of religion, "but I never thought about it. Now I think about it."

One of the real privileges of a teacher is that of helping children to be conscious of God as they have everyday contacts with his creations. John, unknowingly, put into words two distinct attitudes. They stand out in bold relief as challenges for our consideration—"I knew, but I never thought," and "Now I think."

"I knew . . . . but I never thought about it," may be the result of a formal, mechanical experience. It does not mean that some one did not try to help John to think. It does mean that someone mistakenly confused "telling" with "helping a child to experience."

Perhaps if John could analyze and elaborate on his statement of early experience his thoughts would be somewhat as follows:

"Although I had heard the story of the creation of the world—I never thought.

"Although I could repeat many Bible verses about God's creations—I never thought.

"Although I sang 'All Things Bright and Beautiful'—I never thought.

"Although I often named God's good gifts in saying my prayers—I never thought.

"Now I think about it!"

What was it that made John think? It was working with a group of children who, under the wise guidance of an adult leader, set out to find the answer to the question, "How do you know there is a God?" The problem was brought to the minds of the children by the following story:

"Finding the Answer"†

The Radford family were spending a week at their camp in the woods. They often drove out in the summer time for a vacation of a day or two, but this time eight-year-old Rhoda had a guest from the city and the camping trip was especially for her pleasure.

The seven-passenger car had brought the necessary groceries and extra utensils and Mother and Father Radford, the twins, Bennie and Billie, and Rhoda, and Margaret, her guest.

It did not take the merry party long to settle themselves. The first afternoon found them busily choosing rooms in the "shack" as they called it, and putting their belongings in place. The four children put on bathing suits and ran to the lake for a swim before supper.

That first supper cooked outside on a "Boy Scout" fire did taste good. When the bacon, held on the ends of sticks, was toasted and everything else was ready, the family all bowed their heads and Father Radford asked God's blessing on the food.

After supper the fire died down until there were only the glowing embers to be seen as darkness came upon the land. It was good after their busy day to sit for a few moments and look at the fire and hear Mother tell stories and to sing songs together. Just before they went in to bed, Father Radford said, "We've had a fine day, but a busy one. Let's thank our heavenly Father, and then you children must go for a good night's rest."

The prayer that followed was very real. The good nights were said and the children scampered off to bed.

The two little girls shared the same room. Their cots were side by side and very quickly they made ready for the night's rest.

With the quiet darkness all about them only lightened by the stars that shone through the large opening that served for a window and the smell of the pines it was natural for Rhoda and Margaret to tell their thoughts to each other before going to sleep.

They whispered a bit of their plans for the next day. Then, by and by Margaret began to talk of things that she had been thinking deep down in her heart. She said, "Rhoda, I noticed that so many times your mother and father spoke of God. How do you *know* there is a God?"

Rhoda did not know what to say at first because she thought everybody knew God, our loving heavenly Father. For a minute she thought and then she said, "Maybe I can't tell you just why, Margaret, but I know just as truly as I know that I have Mother and Daddy. Maybe it's because of Mother and Daddy. They do so many kind and beautiful things that I know Someone must have made them kind and loving. Then, at times like this, when I see the stars shining in the sky and hear the wind and smell the pines I just think of God. I can't tell you how I know, but I know that he made everything. I can talk to him and feel very near. This is a good place to think about him. I wish I could explain."

Two pairs of tired little eye-lids finally closed and two little girls went to sleep with the friendly stars overhead and the wind softly singing in the pines—in the heavenly Father's care.

It was not easy for Margaret to talk in the daytime about thoughts deep down in her heart. In fact both little girls forgot for awhile the conversation of the night before, as they tramped and swam and frolicked through the next day. When, however, the twilight came again and the family gathered about the campfire, it seemed natural to talk about God, and then it was that Rhoda thought of Margaret's question. She and Mother were some distance away from the others at the moment, so she said very softly, "Mother, Margaret doesn't know God as we do. I want her to know him and I don't know how to help."

So it came about that in the days that followed Mother Radford took great care to help Margaret to know God. It was all so natural that the little girl herself hardly knew when it was that she no longer needed to ask her question. But gradually as with the others she discovered new wonders in the woods, and water, and sky; as she became a part of the thoughts of the family for each other; as she listened in the evenings to stories from the Bible of Jesus who came to show God to us, she no longer questioned, she was satisfied. And when on the last night at camp, the little girls had crept

Photo, J. C. Allen

Even a Little Child May Be a Co-Worker With God

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†From *Learning to Know God Better.* Copyrighted 1932. Used by permission.

into their beds and lay watching the stars, and listening to the song of the wind, and breathing the smell of the pines, Margaret whispered, "Rhoda, I've had such a good time! I just love your family," and then she said shyly, "and I love God, too."

After the story, children brought their own evidences of God, things too marvelous for any other explanation —a cocoon, a perfect flower, a report of arching trees over dew-covered grass, of a sunset and an evening star, and (an evidence on which one little boy always insisted) the smell of the pine trees. The children made blue prints, and wrote stories and poems of their thoughts of God.

Anne wrote:

"Spring."

The winter has gone,
And spring is here,
Now I know that God is very near.
He gives us the birds and flowers, too;
He gives us beautiful sky so blue.
And in the trees the wind does blow;
He sends the rain that makes things grow.

And Betsy wrote:

"God's Beautiful World."

In the beautiful world which God made is a lot of beautiful things. There are flowers, trees, sheep, birds, grass, streams, oceans, and all sorts of cattle. Sometimes when I look down into a flower, I wonder how God could make the tiny peddles or the little centers.

God made all these things to make us happy. He gave us the sheep to give us wool. He gave us also the carpenters to build our houses, and the men to make the furniture. In fact, he made everything. One thing he made was me and you. God is wonderful. He is more wonderful than any man. When I think about these things I think of a verse, "He hath made everything beautiful in its time."

It is true that as the children gathered evidences they heard with appreciation the Bible story of the creation of the world—the long ago time when God first began to make things, but they listened also to stories of his creative work today—in fact, they wrote some stories themselves!—and so they thought about what they were hearing and writing. They did repeat Bible verses, but they used them as naturally as Betsy used the verse in her story, and so they thought about what they were saying; they sang "All Things Bright and Beautiful," it was the avenue of expression which voiced their wonder and joy in a world of interesting experiences, but it was not sung thoughtlessly; they thanked God for his gifts, and they called them by name—they prayed thoughtfully.

Perhaps the experience which brings both adults and children closest to God is that of working with him. It is quite natural to feel this sense of partnership as we help him with his growing things—help to make the world more beautiful. Through giving expression to the nurture instinct in the care and protection of animals or people who are dependent on us we grow more like God and so come to understand him better. Even a little child may be a co-worker with God—a partner, as it were.

A little six-year-old girl on her way home found a bird that was hurt. She picked it up tenderly and on reaching home said, "Mother, if I do all I can to help the little bird get well, will that not be working with God?"

Is it a far reach from the nurture of a swelling seed and the care of an injured bird to a sense of responsibility for helping God to make his world a better and happier place in which to live? A child under twelve years of age can feel a sense of happy partnership with God as he shares happiness and joy with other children of a loving heavenly Father.

It is true that many of us forget to center our thoughts on the One with whom we are working—forget to consult his plans for the work—and so lose the sense of partnership. But when we can say with Jesus, "My father worketh hitherto and I work," our work will be rightly motivated. When we can help our children to catch this same spirit we will have done much to strengthen their relationship with God.

A leader was questioning a group of children in an endeavor to find the ways in which God revealed himself to them. One of the answers was, "My mother told me about him."

Someone may say, "Not a satisfactory answer." And yet many others will agree that the leader was not wrong in accepting this, along with the other answers. It is true that a little child's idea of God may grow and so change, but he is very strongly influenced in his thinking by the experiences of others which are shared with him. A mother "tells" her children about God in various ways. Often the direct way is not the most powerful and far-reaching. In addition to what she says to the child she is teaching through what he hears her say to others. Often, too, she is silent when a word from her would have guided the child aright in his thinking. What she is, if she is wholesome and right and good, may help the child to a higher concept of God, for it is difficult for the little learner at first to attribute to God holier attributes than those of the holiest person he knows. And so the mother gives of "her faith and lovingness."

With all possible contacts with human faith and lovingness a child cannot think understandingly of God until he knows that God is like Jesus. "They that have seen me have seen the Father," said our Lord, and even a little child can learn to know that Jesus the Son of God who came into the world a little child and grew to be a man who went about doing good was showing the Father to us. He may think, "I can't see God, but I know that he is as loving and kind as Jesus who put his arms around children and blessed them."

When children come to know God as an ever present friend in each daily experience it is most natural that they shall learn to talk to him and to listen to his voice as he speaks to them through the things he has made, through everyday experiences and through the Bible. It is not easy to guide the prayer life of a little child. It is so much easier to let him say prayers than it is to teach him to pray.

May those who have in their care little John and others like him, so live and so guide the activities of these children that they shall think of God as they see a brilliant flash of bird wings, or a range of mountain peaks; as they plant a tiny garden or make gifts for needy friends; as they witness unselfishness and kindness in others; as they read or hear of him who came that we might have life and have it more abundantly; and as they recall verses and stories from the Bible. These and kindred experiences will make prayer natural—the breathing of the spirit of a trusting child into the ear of a loving, all-powerful, wise, and good heavenly Father.

Measurement in the Church School

is the title of Research Service Bulletin No. 10. It presents a general survey of the field of educational measurement. It is in mimeographed form and may be secured from the International Council for twenty-five cents.

Millions Reached—Unreached Millions

Statistics on the Number of Persons Reached by Protestant Sunday Schools

By Otto Mayer

HOW many persons are being reached, and how many are not reached by Protestant Sunday schools in the United States? Strange as it may seem, there is no ready-made answer to this question. Once every ten years the government conducts a census of religious bodies and issues a report which is the most comprehensive and accurate record available on statistics of churches in continental United States. The 1926 census reports 21,038,526 pupils in denominational Sunday schools. The Bureau of Census explains that this figure does not include "undenominational or union Sunday schools," most of which "are in communities removed from the reach of organized church work, and in 1916 constituted only 6 per cent of the Sunday schools and had but 3 per cent of the scholars reported." The 21,000,000 and more do, however, include not only pupils in Protestant Sunday schools, but also those in Catholic, Jewish, and other Non-Protestant denominational Sunday schools.

Millions in Protestant Sunday Schools

With a further analysis of the government report and the aid of other census and similar statistical reports, we may discover an answer to our question. Let us divide the question and ask first, How many persons are being reached by Protestant Sunday schools?

We need to subtract from the total of 21,038,526 all Non-Protestant pupils. The Roman Catholic church, the largest of the various Catholic groups reports Sunday schools in only 44 per cent of its churches with 1,201,330 pupils. Only 17 per cent of the Jewish Congregations report Sunday schools, enrolling 70,380 pupils. It should be said in passing that Roman Catholics enrol more children in parochial schools, 29 per cent of their churches reporting 1,813,604 pupils in such schools. In Jewish Congregations the so-called Talmud Torah schools care for a large number of pupils. Other Non-Protestant Sunday schools enrol 243,752 pupils. Protestant Sunday schools therefore enrol 19,523,064 pupils. In terms of per cent this means that Protestant Sunday schools enrol 92.8 per cent of all Sunday school pupils, Roman Catholics 5.7 per cent, Jewish Congregations 0.4 per cent, and other Non-Protestant churches enrol 1.1 per cent of all Sunday school pupils. The adult church membership proportions are as follows: Protestants 61.5 per cent; Roman Catholics 30 per cent; Jewish 6.6 per cent; Other Non-Protestants 1.9 per cent.

The nineteen and one-half million pupils in Protestant Sunday schools represent a multitude of people. The number is almost three times the present size of metropolitan New York; it is more than five times the size of the city of Chicago; more than fifteen times the population of Los Angeles which now ranks as the fifth largest city in the country.

Are the Protestant forces of the United States to pride themselves on their Sunday school enrolment as being "so big"? Let them first study size in relation to other factors, for size, no matter how large, is after all a relative matter. We need to study the number of pupils reached in Protestant Sunday schools as related to facts and figures on the number of Protestant churches reporting Sunday schools over a period of time, the average number of pupils to a church, the proportion of churches reporting Sunday schools, the total increase in Sunday school enrolment, the rate of growth in enrolment, and the proportion of the population being reached by Sunday schools.

In 1916 there were 172,064 Protestant churches who reported Sunday schools. By 1926 this number had risen only 1 per cent, namely to 173,174. The total number of Protestant churches during this same period increased by a fraction over 1 per cent. The average number of pupils to a church has been constantly rising. The 1906 census reported 88 pupils to a church for all religious bodies, but in 1916 there were 107 and in 1926 there were 114, a growth of 30 per cent since 1906. The average number of pupils per Protestant church in 1916 was 104 and in 1926 it was 112.

In 1916 there were 204,124 Protestant churches of whom 172,064 or 84.3 per cent reported Sunday schools; in 1926 there were 206,617 such churches of whom 173,714 or 84 per cent reported Sunday schools, a slight drop in the proportion of churches having Sunday schools. Among the larger Protestant groups, the per cent of churches reporting Sunday schools is relatively high as seen from this list: African Methodist Episcopal Zion Church, 98.5%; Evangelical Church, 97.4%; United Presbyterian Church, 96.7%; Reformed Church in America, 96.1%; Methodist Episcopal Church, 94.6%; United Lutheran Church in America, 93.6%; Colored Methodist Episcopal Church, 93.4%; Presbyterian Church in the U. S. A., 92.1%; Northern Baptist Convention, 92%; Church of the United Brethren in Christ, 91.7%; Congregational Churches, 91.5%.

Decrease in Rate of Growth

During the twenty-year period from 1906 to 1926 the total enrolment in the Sunday schools of all religious bodies advanced from 14,686,000 to 21,000,000, or about 45 per cent, and this in spite of a slight decrease in the number of churches reporting Sunday schools. But a more accurate measure of growth is the rate of increase in enrolment. From 1916 to 1926, the increase was much less rapid than during the earlier ten years. From 1906 to 1916, the number of pupils in denominational Sunday schools, of all religious bodies increased from 14,686,000 to 19,936,000, or 36 per cent; but during the last ten-year period the net increase has been about 1,100,000, or 6 per cent. Enrolment of pupils in Protestant Sunday schools increased from 17,807,385 in 1916 to 19,523,064 in 1926, or 9.6 per cent.

The Census Bureau explains that the reported increase in pupils during the period from 1916 to 1926 was considerably lower at least in part because of certain changes in the census plans. In the Roman Catholic church, the number of pupils reported rose from 1,481,535 in 1906 to 1,860,836 in 1916, but dropped in 1926 to 1,201,330,

a loss of more than a third in ten years. In 1916 the Census Bureau did not ask for the number and enrolment of parochial schools, and it is thought that Roman Catholic churches in that year counted some parochial school figures with the Sunday school pupils. This would have the effect of increasing the 1916 Sunday school statistics in comparison with those of the 1926 reports in which the enrolment for parochial as well as Sunday schools was requested. The census report adds, "This factor alone, however, cannot account for a decline in Roman Catholic Sunday school scholars . . . . Rather, there has been a real decrease in Sunday schools, along with a definite increase in parochial schools."

If we omit the reports from the Roman Catholic church, the remaining denominations show an increase in Sunday school enrolment of 36.9 per cent from 1906 to 1916, but only 9.7 per cent for the period from 1916 to 1926.

The following denominations have had the most rapid increase in pupils in the order named, all of them having more than doubled their Sunday school enrolment since 1906: the Christian Science churches, the Churches of Christ, the African Methodist Episcopal Zion Church, the Southern Baptist Convention, and the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

Millions Yet Unreached

Let us turn more directly now to the other half of our question and attempt an answer to the query, How many persons are not now reached by Protestant Sunday schools? Some of the facts previously stated serve as answers. Because the number and the proportion of churches reporting Sunday schools has not increased, because there has been a slowing up of the rate of increase in enrolments while the population has grown very rapidly, it is evident that many persons are not now being touched by Sunday schools.

But it is difficult, if not impossible, to arrive at a figure which truly represents the proportion of the population being reached by Sunday schools. One must be content with the best possible estimate. The population in the United States is predominantly Protestant. This we may keep in mind and then attempt some general estimates which promise to be most significant, namely, on the proportion of the total population and of the school population being reached by Sunday schools in all religious bodies.

It has recently been estimated that the total enrolment in denominational Sunday schools is equivalent to 44 per cent of the total population under 19 years of age. Sunday schools, of course, enrol many adults over 19 years of age, but do not enrol many children under four of whom there are many in the population. This comparison is therefore somewhat inaccurate. Yet when one looks for Sunday school enrolment figures which are strictly comparable to population figures, one searches in vain. The government census asks simply for the total number of Sunday school pupils, and relatively few religious bodies have reports available on Sunday school enrolment by age groups.

We have attempted a very rough estimate on the proportion of the population reached by Sunday schools. On the basis of returns regarding about 700,000 pupils enrolled in Protestant Sunday schools, the age distribution is found to be 37 per cent for the children's division, ages 4 to 11; 37 per cent for the young people's division, ages 12 to 23; and 26 per cent for the adult division. By a further sampling of 690,000 pupils enrolled in three medium size Protestant denominations, we estimate that the following distribution of age groups exists; age 4, 4 per cent; ages 5 to 17, 57 per cent; ages 18 to 23, 13 per cent; ages 24 and over, 26 per cent. (In a study of *1,000 City Churches*, made by the Institute of Social and Religious Research some years ago, it was found that "26 per cent of the pupils in Sunday schools were over 21 years of age and 10 per cent were under six.") The age-group distribution may be quite different in Catholic and Jewish Sunday schools. One recalls, however, that Protestant Sunday schools enrol almost 93 per cent of the total number of Sunday school pupils.

Proportion of the Population Not Reached

The estimated population in the United States for ages 5 to 17 in 1926 was 30,034,308. For these same ages, the estimated Sunday school enrolment was 11,991,960, or 40 per cent. Sixty per cent of the population is still unreached. It must be remembered that Roman Catholics reach many children in their parochial schools, that Jewish Congregations enrol many in the Talmud Torah schools, and that many Protestant children are enrolled in vacation and weekday church schools. For some reason the Census Bureau did not tabulate enrolments in vacation and weekday schools. But it is probably not far from correct to say that less than one-half of the population from 5 to 17 is being reached with any form of religious education, and that more than 15,000,000 such persons are unreached. The proportion of the population reached from 5 to 17 years of age is probably nearer 40 per cent than 50 per cent.

When one thinks of the modern ideal of religious education, that the school of the church should be simply the whole church at school with persons of all ages enrolled, our comparison of statistics is even less encouraging. The estimated total population in 1926 for persons 5 years of age and over was 104,453,349. The total Sunday school enrolment for 5 years of age and over for 1926 was estimated at 22,364,833, or 21 per cent. This figure includes 2,167,848 officers and teachers. There are, of course, many who attend church services regularly, but these services are not usually planned as an integral part of the church's educational program.

Even in comparing Sunday school enrolment from 5 to 17 with school attendance for the same age range, we find nearly one-half the number of persons attending school who are unreached by Sunday schools. The number of children from 5 to 17 who attended public or any other form of day school during 1926 is estimated as 23,459,443. Compare with this the Sunday school enrolment for these ages in 1926, namely 11,991,960, and we have 49% of the school population not in Sunday school.

It is difficult to determine on the basis of national statistics what proportion of those unreached should be thought of as the constituency of Protestant religious forces, but no matter what comparisons are made, we are forced to the conclusion that while millions are now being reached, other millions are yet unreached.

Reports from Denominations
Fourteenth Census of the United States: 1920
Fifteenth Census of the United States: 1930
Fry C. Luther, *The U. S. Looks at Its Churches*, 1930
"Go. . . Teach," Report of the Second International Convention of Religious Education, 1930
Religious Bodies: 1926, U. S. Bureau of Census

A Teacher Looks Ahead

By John Irwin*

SPREAD before me are the International Uniform Lessons for October, November, and December. "Problems of Christian Living." In my mind is a class of fourteen high school boys. I think of Herman and Bill who will have a hundred details of yesterday's football game to impart to their friends. I think of Saturday's parties, hikes, and dates to be discussed. I picture fourteen vigorous bodies bursting with energy after a night's rest. Then I look again at these Sunday school lessons.

"The Christian's Devotional Life," I read. "The Christian in the Family," "The Home and the Coming Generation." Important as I consider those subjects, are they the sort of thing that will intrigue the interest of that class of boys? Will they be drawing their chairs into the little circle where we meet full of eagerness to discuss these questions? Regretfully, I am compelled to answer, No. How can I ever hold the interest of these fourteen vital boys with these lessons? More important, how can I get down beneath the surface trivialities of their thinking and come to grips with those issues of daily living where the religion of Jesus, rightly understood, would make a difference in their choices, actions, and attitudes? How can I make religion real to these boys?

No sooner has my mind asked these questions than it proceeds to ask some more. First of all, why should I take up these lessons in the order in which they appear? Some of them will appeal more than others. The materials are all here in this quarterly. Surely, since they are in no historical sequence, there can be nothing sacred in their dated order! Why can I not use them in any order which promises to be most effective? The answer is, I can.

Well, if I can have that much freedom, do I have to use just exactly the number of weeks suggested for each subject? For instance, here are three weeks indicated for various questions about the home. This is an important subject, but these boys spent several weeks upon the same problem in their young people's society last spring. They did very thorough work and came to some definite conclusions. Why use three more weeks? On the other hand, we have slipped into arguments about patriotism, peace, and war which we have never had time to follow through. I am sure the one week scheduled will be insufficient for that problem. Why can I not reduce one time allotment and increase another? Once more, the evident answer is, I can.

But what if I should use several of the most interesting questions first, and what if each of them should use more weeks than scheduled? I would come to the end of the quarter without covering all the lessons! Well, would the heavens fall? Would my boys be done an irreparable injury? Or should I return humble thanks that they found a few subjects of such interest and importance that they clamored for more time to work them through?

Very well, then, I will be free! I shall not worry about using all the lessons. I shall not leave a problem half settled because the quarterly only gives it one Sunday. And I shall use the lessons in any order that seems best.

But what will that order be? No sooner asked than answered. Why not let the class have something to say about it? In fact, why not let the class decide not only the order, but the importance, of these "Problems of Christian Living." Here is what I shall do. These lessons might be much more interesting if the boys could see just what is the underlying problem with which they mean to deal. I shall go over them carefully, and set down a question for each lesson which will state in the boy's own language the problem of the lesson. Then I shall make enough carbon copies of these lessons so that each boy can have a set. I shall begin the first class hour of the quarter by distributing these sets of questions. I shall ask each boy to read the list of questions carefully and then, without talking them over, to number from one to five in the order of preference the questions that interest him most.

As I begin to work out this list of questions, I discover that the last lesson is a Christmas subject and not really a part of the series. Therefore, I shall omit it from my list as of course the class will want that discussion on Christmas Sunday. I also discover the need for two questions to phrase the problem of the second lesson, since either part of the question would require at least one full class session. The completed list of questions is printed below. After each question there is indicated the lesson which should be used to deal with it.

Problems of Christian Living

Directions: *Select the five questions which interest or concern you most. Then number them from one to five in the order of their importance.*

____How can I develop a devotional life which means something to me? (Oct. 2)
____How can I get along better with my parents? (Oct. 9)
____How can I get along better with my brothers and sisters? (Oct. 9)
____What can the Christian home do for the coming generation? (Oct. 16)
____What changes are taking place in American home life? (Oct. 23)
____Should the prohibition laws be observed? (Oct. 30)
____What should be a Christian's attitude toward the war system? (Nov. 6)
____Are there Christian and unchristian ways of getting money? (Nov. 13)
____How should a Christian use his money? (Nov. 20)
____What tests should a Christian have in mind as he selects his life work? (Nov. 27)
____How can we live with those of other races? (Dec. 4)
____What are the standards which should determine a Christian's use of leisure? (Dec. 11)
____What determines whether or not a person is a Christian? (Dec. 18)

As soon as the class has made its selections, we shall determine the results. In order to discover the mathematical value of the votes it will be necessary to score them—something like a track meet. We shall determine by a show of hands how many firsts, seconds, and so on we have on each question. We shall give to the firsts a value of 5; to the seconds, 4; to the thirds, 3; fourth, 2; and fifth, 1. When we add these up, the highest total will be the question of most interest to the class, and should be taken up first. The second highest vote should come next and so on.

There will be a number of values from the use of this device. It will help the class to look ahead at the quar-

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ter's work and to sense right at the beginning its nature and importance. In order to mark the list of questions they will have to think about each one, and this process may make them aware of some problems which they have not sensed. Voting in this way will also help them to feel that the class is theirs. The lessons will cease to be the teacher's lessons or the quarterly's lessons, and become their lessons. Lastly, we can begin with a problem that we know is of real concern to the group, and with a happy experience with this first discussion, the entire quarter's work may move on a higher level than we have reached before.

There still remains the problem of making each one of these problems vitally helpful. What will be the best class method to pursue? I suppose the traditional way to teach one of these lessons would be to read the Scripture passage, talk about the characters, their history, what they did, and then in a few minutes at the close inquire what meaning this has for us. I wonder what would happen if we were to turn this procedure just exactly around?

For instance, suppose the lesson of December 11 on the use of leisure has been selected for first consideration. How would it be to begin by asking the class, What problems do you have about the use of leisure? What questions about recreation would you like to have this lesson help you to answer? By listing the replies of the class on the board or on paper, we could discover just what *their* problems were and which of them were most common and most important to the group. It might turn out that what to do on Sunday was our real question. Or it might be what forms of recreation were suitable for Christians; or it might be what sort of games they could properly use in the church building. With the real problem or problems isolated, the next step would be to discover for each one why some people think it right and why others think it wrong. Now we are ready to turn to our Bible material. What experiences did Jesus have with the Sabbath and what was his standard for its use? if that was the problem. Or, what was Jesus' idea about "life abundant"; what was his attitude toward joy, happiness, and the social pleasures of his time? With the background of all this discussion the class should be ready for the final question: What is the thing for us to do? What is the most Christian solution?

Teaching of this sort will not minimize the Bible or call for less Bible knowledge. Just the opposite. It gives the Bible new usefulness in the pupils' eyes as they come to see in it a source of experiences upon which they can draw for help in meeting their own problems of Christian living. By locating the pupils' problem first and then introducing the relevant Scriptural material, the skillful teacher assures that there is an immediate application. He does not have to trust that in some vague future this Bible passage may come in handy.

Most important of all, this method of teaching has tremendous evangelistic opportunities. It lays hold upon a real problem of conduct. Then it puts before the class a real moral choice. It elevates the life and teaching of Jesus as the norm for making that choice. The skillful teacher can quietly face the group with its moral problem and the example of Jesus in a quiet moment of worship at the end of each discussion. Week by week under such teaching the class will reach ever new and higher levels of worship and Christian experience.

The Workers' Conference

Suggestions for the Use of the September JOURNAL *in Planning the Monthly Meeting of the Workers' Conference.*

PERHAPS there is no more important meeting of the workers' conference than that held in the early fall as the leaders of the church school sit down together to plan the church school year which lies just ahead. It would be well to select some theme or emphasis for the year. Why not select as a theme for the year the interdenominational nation-wide emphasis for the next two years—"Increase"? Indeed, a national emphasis cannot become effective unless local churches make it so. This issue of the *Journal* gives a special place to consideration of this theme and should be of value in planning the workers' conference dealing with this subject. An observance of Religious Education Week would be an ideal way of giving practical expression to serious consideration of the total task of religious education and the "Increase" emphasis.

The workers' conference might follow some such plan as the following:

1. DEVOTIONAL PERIOD

A devotional message by the pastor on the "Increase" emphasis—"Of the increase of his government . . . there shall be no end." Two series of articles begin in this issue of the *Journal*, one by Dr. Bundy, the other by Dr. Bainton. Either one of these would serve as an excellent guide to meditation for a series of workers' conference devotional periods.

Bundy: "Jesus, Leader of Men"
Bainton: "Methods of Great Religious Teachers"
Munro: "Facing the Total Task"

2. FACING OUR TOTAL TASK

If it is possible to secure accurate information concerning the per cent of your constituency being reached by your church or the number of unreached Protestants in your city, these should be presented and compared with national figures as given by Mr. Mayer.

Mayer, "Millions Reached—Unreached Millions"
Munro, "Facing the Total Task"

3. OUR RESPONSE

a. Studying our field

Definite plans should be made for extending the influence of the church school. Perhaps it should be decided to make a careful survey of the school or community. But since no permanent increase can be effected unless the quality of the work done in the school commands interest and respect it would be well to look carefully at the standards of work being done. The International Standards in Religious Education are serving many church schools in their effort to increase the effectiveness of their work.

b. Improving our teaching work

Are our teachers *bound* to the quarterlies which they are using? Do they attempt to find out the interests and needs of their pupils? Are they merely teaching "lessons" or are they giving motives which will build Christian character? What concepts of God are our teachers giving children? These and many similar questions should be considered and teachers guided into seeking and carrying out more effective methods than those they are now perhaps using.

Irwin, "A Teacher Looks Ahead"
Hayward, "Whence Come the Motives of Youth?"
Shields, "The Child's Relationship to God"

c. Launching our program

If there is a city or county observance of Religious Education Week, plans for cooperating in that enterprise should be made. Local church plans should include a sermon on religious education, some plan for informing the constituency about the program of religious education in the church, and perhaps the play which appears in this *Journal* can be presented before the entire church.

Bugbee, "Religion and Social Character"
Wilson, "The Unlighted Cross"

The Unlighted Cross

A Drama of Christian Education

By Dorothy Clarke Wilson*

"If therefore the light that is in thee be darkness, how great is that darkness!"

Characters

James Mallory, *a prominent layman*
Keith Mallory, *his son*
Ernest Wakefield, *the young pastor of Calvary Church*
Laura Murray, *who loves children*
Jane Grayson, *to whom religious education is not only a vocation but a challenge*
Mr. Craig, *who dreams of the future*
Peter Smythe, *who dreams of the past*
Mrs. Lawson, *who does not dream at all*
Jeanie Lawson
A Man
Three Young Girls, who take part in the pageant
As Many Other Members of Calvary Church as it seems desirable to employ
Two Small Boys

Scene: *The nave and front section of Calvary Church. It is a Saturday evening. On the following day a pageant is to be given celebrating the centennial of Calvary Church, and for this purpose a large cross has been erected at the back of the platform and wired for illumination. Except for certain final adjustments yet to be made in the lighting arrangements and the removal of the pulpit and other furniture, the stage is set for the last rehearsal of the pageant. At the top of the platform in a conspicuous place is a large motto-shaped sign reading:* "Calvary Church. 1832-1932" (*or the present date*).

Just now a meeting is being held of the officials and certain members of the church. (In some cases it will seem desirable to use one or two of the front pews of the church proper for this meeting. In others it will seem advisable to use special seats either in the front of the church proper or even on the platform. Where there are platforms of two levels or where a lower platform could easily be erected, it would undoubtedly be best to set seats upon the lower level for the few people assembled. In deciding this question, the director must take into consideration such matters as the size of the auditorium, its acoustic properties, and the peculiar architectural features of his own church.) There is a scattering of people in these front seats, including Laura Murray, Jane Grayson, *and* Mr. Craig. *As most of these unnamed parts may be nonspeaking, a gathering of a dozen or more people may be easily represented. As the play begins, several come down the aisle, singly and in twos and threes, among them* Peter Smythe *and* Mrs. Lawson. *The latter, a proud, fashionably-dressed woman, pauses beside the pew where* Laura *and* Jane *sit.*

Mrs. Lawson: Ah, so you're here, too Laura. I must say I think this is rather an unusual hour for a church board to meet.

Mr. Craig (*pleasantly from the other side of the aisle*): Why unusual, Bessie? Isn't Saturday evening as good as any other?

Mrs. Lawson (*turning*): Oh, good evening, Mr. Craig. Why, I have nothing against the evening, of course, only it does make a very strenuous day. Take the Centennial Tea this afternoon and the luncheon for the Guild and all, to say nothing of the services tomorrow, it seems almost inconsiderate of Mr. Wakefield to have called the meeting for tonight. I really shouldn't have come.

Peter Smythe (*just coming down the aisle*): Now come, Mrs. Lawson! You know you couldn't have stayed away. Curiosity, if nothing more. When the minister calls his board together for some mysterious reason at the eleventh hour—

Mrs. Lawson (*good naturedly*): At least the women haven't a monopoly on curiosity. I haven't seen you at a board meeting before in years, Peter Smythe.

Laura Murray (*who has been standing up in her pew waiting for* Mrs. Lawson *to get through speaking*): Bessie, you remember my niece, Jane—Jane Grayson, you know? She's helping with the pageant tomorrow night.

Mrs. Lawson: Is this really Jane? I haven't seen the child for years. Didn't I see somewhere in the papers where she had graduated from some new kind of school?

Laura: Jane has been training to become a director of religious education. I'm so proud of her.

Mrs. Lawson: How very nice! Though I'll have to confess I don't understand what it all means. We have so many "directors" of things nowadays. I guess I'll sit down here with you, Laura. I hope Mr. Wakefield is prompt. I still have all the flowers to arrange for the morning service. (*She sits down beside* Jane *and* Laura.)

Peter Smythe (*looking around*): By the way, does anybody have an idea what the purpose of this meeting is? The minister was very vague about it on his card.

(*No one speaks for a moment.*)

Mrs. Lawson (*or some woman unnamed*): I trust it is something important. Otherwise it would be unpardonable of Mr. Wakefield to get us here tonight when we've all been so busy working on the Centennial.

Jane (*leaning forward impulsively*): Oh, it is! Really—it's *very* important!

(*All look at her in great surprise.*)

Peter Smythe (*a trifle suspiciously*): You mean you know what it's all about? Why don't you tell us, then?

Jane (*regretting her sudden impulse*): I really shouldn't have said anything. It's all Mr. Wakefield's idea. He should be the one to tell you.

Peter Smythe: It sounds queer to me. If Wakefield's got another of those newfangled schemes of his—

Mr. Craig (*or another man unnamed*): Where's Mallory? If anything important is to be decided, he'll have to be here. (*Ironically*). We couldn't ring the church bell unless he said so.

Laura (*mildly*): Well, his father did contribute quite a sum toward the new bell, you know.

Mr. Craig (*looking around with a peculiar smile*): Exactly.

Peter Smythe (*or another man unnamed*): Here comes Mallory now.

(James Mallory *comes down the aisle. He is a slightly imposing, keen-eyed man of middle age. He nods casually to the other members of the board and sits down in a prominent position in the front pew—a place that seemed to be waiting his arrival. Almost immediately the door at the side of the pulpit opens, and* Ernest Wakefield, *the young preacher, enters and, with a grave smile at the group assembled, takes his place on the platform—or, if the pulpit is high and too far removed from a small audience, he may stand before a table on a small raised platform below the pulpit. There is a quick silence.*)

Mr. Wakefield (*a little hesitantly*): I asked you to come here tonight for a certain purpose. The past few days I have been thinking very deeply about some things, and a certain experience I had yesterday afternoon served to clarify in my mind the things which I am going to say to you tonight. Let me say first that I don't want this to be in any sense a formal meeting. There will be no records kept and no parliamentary procedure. It is intended only as a heart to heart talk between a pastor and a few of his most faithful people.

(*He walks thoughtfully from one side of the platform to the other, hesitant as to how to proceed.* James Mallory *clears his throat and seems to be about to speak, but says nothing.*)

Mr. Wakefield: I have been your pastor now for nearly five years. I have had what many would call a successful pastorate—if judged by what some would call infallible norms, a good congregation and a balanced budget. Just now we are enjoying our Centennial, and tomorrow night we will sit down and review the panorama of a century, after which we will pat ourselves smugly on the back and congratulate ourselves on the fact that we have more money in the treasury and more broadened views and more comfortable pews than our long-suffering forefathers.

(*Again* James Mallory *clears his throat and seems to be about to speak but says nothing. There is a faint stir of surprise and disapproval.*)

Mr. Wakefield: My friends, may I be very frank with you? Five years ago I came to you with nothing to speak of except a few theories and a lot of dreams. The theories have most of them been forgotten. So had the dreams—until yesterday. Then something happened to make me realize suddenly that not one of those dreams had ever be fulfilled. I realized, too, that I could not go through the services tomorrow without making some effort to regain the spiritual ground that I had lost. That is why I asked you to come tonight.

James Mallory (*again clearing his throat*): Just what are these—dreams, as you call them, Mr. Wakefield? Your statements, to say the least, are rather—surprising.

Mr. Wakefield (*looking from face to face a little quizzically*): I wonder if, after all, I can make you understand. Yesterday I thought I knew you very well, but now I'm not so sure. (*More briskly.*) Well, to put it very plainly, this is my dream, Mr. Mallory. I want to see Calvary Church something more than a spiritual figurehead passively pointing the way to heaven. I want to see her get into the fight with all there is in her and do something about bringing the Kingdom of God to this community. (*Regarding them steadily.*) Here we are, a down town church, planted right in the middle of appalling problems, both social and spirit-

*Westbrook, Maine.

ual, and what are we doing about it? Will industrial brotherhood be nearer a reality in this town twenty years from now because the members of Calvary Church had a vision of a better world? Will the men and women of tomorrow have a clearer vision and a nobler character because we have taught them the living principles of a Christ-centered life? Or will the next generation be just like this one, lost in a maze of bewildering entanglements and prejudices, blindly groping in the dark? It's largely for us to say.

MR. MALLORY: This—er—anxiety on your part is rather sudden, Mr. Wakefield. Have we a right to ask what prompted it?

MR. WAKEFIELD: You certainly have. I'll tell you very briefly. Yesterday the police commissioner, who happens to be a friend of mine, called up and asked me if I wouldn't come over to the police court. Said there was a case there that I ought to be interested in, since the offenders were, officially speaking, from our parish here. Well—I went, and I was interested, tremendously so. It was the case of those two boys that got caught breaking into the hardware store over on Greely Street. Probably you all remember.

MR. SMYTHE: I do, and I thought the judge was altogether too lenient. Those boys belong to a regular gang. I say, it ought to be broken up.

MR. WAKEFIELD: You're right, Mr. Smythe. It certainly should be broken up. But I wonder—(*After a pause*). Well, as I was saying, I attended the hearing, and after it was over the police commissioner and I went home with the boys. They live on the top floor of a big company house down here in the mill district. I had a talk with one of them—and his mother. I wish I could tell you all the things that mother said, but perhaps one is enough. It's been ringing in my ears ever since. "Jimmy isn't a bad boy," she said. "Can't you see he really isn't bad? Jimmy's real kind and helpful for a boy and he's right smart in his studies in school. He'd never a'done it if there'd been some place for him to go that night besides that old pool room. There's plenty always to help our boys and girls to be bad. Why can't there be somebody that cares enough to help 'em to be good?"

(*There is a pause. Then* MR. WAKEFIELD *continues.*) They were boys who live within three blocks of this church and yet have never been inside its doors. If they came, we would have nothing to offer them. What equipment has Calvary Church for teaching those boys how to play together, to work together, to quit themselves for the problems and struggles of life in the spirit of Jesus Christ? To be sure, we have a few cushioned pews which are well filled once a week and a few dingy classrooms which, for approximately a half hour once in every seven days, harbor what would have been considered in the old days a respectable Sunday school. But when it comes to meeting the inescapable challenge of the growing youth of our community, we are shedding about as much light as a burnt-out candle.

(PETER SMYTHE *and* MR. CRAIG *rise to their feet and start to speak simultaneously.* PETER SMYTHE *is just a fraction of a second ahead of* MR. CRAIG, *who smilingly yields the floor.*)

MR. CRAIG: Go ahead, Peter.

MR. SMYTHE (*severely*): Do I understand you to mean, Mr. Wakefield, that Calvary Church is decadent and behind the times? Then, I say, let it be behind the times! I'm always suspicious of these modern ideas and methods. Calvary Church is the most active church in town and always has been. I say, let well enough alone.

(*As he sits down, one or two applaud.*)

MR. CRAIG (*good naturedly*): I remember the day you fought so, Peter, against having electricity put in. We'd still be sitting under the old hanging lamps if you had your way. (*There is a ripple of laughter.* MR. CRAIG *rises.*) I've always thought, parson, that it wouldn't take a great deal of outlay to turn that old vestry of ours into a first class gymnasium with a good lot of classrooms and clubrooms in the loft overhead. And here's Jane here, straight from a school where they teach you the latest thing in the religious education line. Why don't we hire her for a spell and see if we can't get hold of some of these mill employes' children? The parson's right. It's up to us to do something. God pity our town and lots of others if the next generation doesn't learn how to handle its problems in a more Christian spirit than we have! I reckon you'd be willing to work for us pretty reasonably, wouldn't you, Jane?

JANE (*standing up eagerly, eyes sparkling*): Oh, I would—I would, indeed, Mr. Craig. I told Mr. Wakefield last night that I'd be willing to do it for anything you thought the church would be willing to pay. You see—it isn't just getting a job I want. It's never been that. Whenever I've dreamed of doing my small part to help make the world better, it's always been right here in the old home church that all my dreams have centered. Oh, if I could only show you—somehow—what we could only make it, if we were only all willing to work together! You're all so discouraged about conditions in the mills and think the whole town is going from bad to worse. Can't you realize that it's up to us what the future mill workers and citizens of our town will be like? It's just as Mr. Wakefield said. The church that in these days isn't meeting the social and spiritual needs of its youth isn't shedding any more light than—than that electric cross up there. The power is all there ready to be connected up, but it's all going to waste. And the cross, which should be a thing of compelling radiance and attraction, is dark and dead.

MR. CRAIG (*quietly clapping*): Bravo, Jane. They've sure given you something in that school you've been to. I believe she's got the idea, too, folks. We teach our children how to do everything else in these days—from selling postage stamps to running machines—and make a serious business of it, too. Why in the world shouldn't we make just as thorough a business of teaching them how to live Christian lives?

MR. SMYTHE (*decidedly*): It all sounds very well, but personally I don't hold much with these new-fangled notions. Calvary Church has lived a good hundred years, and everybody says it's the strongest church in town. We've increased our membership every year and kept improving our property and always paid our bills. I think we'd do pretty well to stick to the old foundations.

MR. CRAIG (*quietly*): Doesn't it depend a little on what we're trying to rear on that foundation, Peter? Whether we're trying to build a church belfry and a good quarterly report or the Kingdom of God in the lives of men?

MR. SMYTHE: It strikes me a program like this would be rather expensive. It would cost good money.

MR. CRAIG: Most things do that are worth anything. The state road we put through last year cost us a sight of money.

MR. SMYTHE: Well, of course, a town has to build good roads.

MR. CRAIG: But not good manhood?

MR. SMYTHE (*grudgingly*): Well—I see your point, Craig.

MR. WAKEFIELD (*smiling*): We seem to be having sort of a two-sided discussion. What do some of the rest of you think about it?

LAURA MURRAY (*rising a little hesitantly*): I hardly know whether to say anything or not. I don't know when I've ever dared to say anything in a church meeting before.

MR. WAKEFIELD: This isn't a church meeting, Miss Murray. We're just a small family talking things over.

LAURA: If you could only know how long I've been working and dreaming and praying for this very thing! Every time I've gone by the mill tenements and seen those poor children playing in the streets, it's seemed as if I just must do something. I've always loved children. I can't help loving them. It's so wonderful to teach them things—almost like—like painting great pictures and writing books and molding beautiful statues. It's so big, it makes you afraid, as if you held the whole world in your hands. I—I'm afraid I can't express it very well.

MR. WAKEFIELD (*smiling*): Indeed, I think you have expressed it very well, Miss Murray. The language of love goes deeper than words. It embodies the whole spirit of Him who one day "set a little child in the midst of them" and said, "Suffer the little children to come unto me."

MRS. LAWSON (*a little crisply*): I think Peter Smythe was right. I'm not one to stick to the past at all, but it does seem to me this suggestion of Mr. Wakefield's involves too much expense. Being president of the Guild and knowing the feeling of the women as I do, I think I'm justified in saying that we couldn't support it financially. We've been planning for months to have the church redecorated. Calvary Church is the only church in town now that hasn't a thoroughly modern, up-to-date interior, and the Guild is ashamed of it. The place is positively dingy.

MR. SMYTHE: Why don't you say something, James Mallory? You know very well we'll never decide anything until you do.

MR. MALLORY: Am I so important as all that, Peter? You flatter me. I'll have to be careful what I say if my words carry such weight.

MR. CRAIG (*dryly*): It isn't always your words, Jim. It's your pocketbook.

MR. MALLORY (*rising*): Well, I'll admit the Mallorys have helped down through the years to make Calvary Church what

Religious Education Week

September 25-October 2

THE play which appears on this page has been written particularly for use during Religious Education Week this year.

This week has been designated as the time for the launching of a biennial emphasis on "Increase." A bulletin on *How to Increase Sunday School Attendance*, price ten cents, and a *Sunday School Increase Goal Chart*, price three cents, are now available. The 1931 *Religious Education Week Bulletin* is being used again for 1932 since it contains a variety of suggestions of permanent value for the observance of the week. It may be secured for ten cents.

Copies of the September, 1931 *Journal* containing the play, "These Things Shall Be," are available at fifteen cents each.

it is. They've given freely as the Lord has prospered them, and if things continue as they have in the past—I say if things continue as they have in the past, I see no reason why the present Mallory should not follow in their footsteps. (*Clears his throat.*) I—er—I think Mr. Wakefield's desire to extend the influence of Calvary Church is highly commendable, but I can't say I approve of this way of doing it. It's too uncertain—too big a gamble. We'd do a good deal better to put our money into something where we could see it definitely contributing to the good of the church. Take Mrs. Lawson's suggestion, for instance. I know of twenty business men this minute who would be glad to give a good sum toward having the church redecorated, and it would add immeasurably to the effectiveness of our public worship. I've been talking recently to some church decorators. I think they'd do a good job for us for ten or fifteen thousand. I'd give a thousand myself. Now don't let me give the impression that I'm rebuking our young pastor here. I admire his enthusiasm. We can find lots of use for it. But, after all, some of us old codgers know quite a lot about youth. I've raised a son myself and I think you'll all admit that he's contributing his bit to society without the help of any expensive educational program connected with the church. And as for Jane here, I'll give her a good job in my bank tomorrow if she'll just come down, and I'll guarantee she can do just as much for the industrial situation down there doing some practical brainwork as in teaching a lot of young hoodlums to be idealists. What we need in this age is not more idealists but more practical hard common sense. Do you understand at all what I'm getting at?

MR. WAKEFIELD (*rising, his eyes fixed gravely on* MR. MALLORY'S *face*): Yes. We understand perfectly, Mr. Mallory. I think —there is no need of our talking together any longer. I have found out what I wanted to know. And now—I'll ask to be excused. If any of you want to see me, I'll be in my study.

(*He goes out slowly through the door at the side, closing it behind him. He is followed by a curious silence. A moment later the others get up one by one and disband informally.*)

MRS. LAWSON: Well, that matter is settled Brother Craig.

MR. CRAIG: Yes, we did a good job scrubbing 'em.

MRS. LAWSON (*Irritably, turning on her way to the pulpit, where she is going to arrange flowers*): You queer man! Scrubbing what?

MR. CRAIG: The outside of the cup and the platter.

(*He goes down the aisle.*)

MRS. LAWSON (*Irritably to* LAURA): What did the man mean!

LAURA (*gently*): I'm afraid I can't tell you if you don't know, Bessie. (*Turning to* JANE): Are you having your rehearsal now, dear?

JANE: Yes. The young people are waiting in the vestry. Please come, Aunt Laura. There's so much to do. (*Halfway to the door at the front she turns.*) And—oh, Mr. Mallory! Don't forget you promised to fix our lights. We want to use the cross to rehearse one scene.

MR. MALLORY: I'm going to fix it now. Here, Tom! Help me move the pulpit back. We've got to get the stage ready for the big pageant.

(*One of the men comes forward and helps him.* LAURA *and* JANE *go out at front of church.* MR. MALLORY *and* TOM *move the pulpit and any other large articles of furniture that may be on the platform.* MRS. LAWSON *arranges a bouquet or two, then goes out the door, front, for more flowers.*)

MR. MALLORY (*wiping his face with his handkerchief*): Thanks, Tom. That was heavy.

TOM: All right, Mr. Mallory.

(*Finally all the board has disappeared, except* MR. MALLORY, *who takes off his coat and starts working on the electrical connections of the cross.* MRS. LAWSON *returns, her arms full of loose flowers, which she places on a table at one side of the platform and starts sorting. Lights are dim through the church.*)

MRS. LAWSON: I suppose you're expecting your son, Mr. Mallory, for the Centennial services.

MR. MALLORY: Oh, yes. Keith is coming. I expect him on the evening train. He has a part in the pageant, you know. Impersonating his great-grandfather, John Mallory, who was one of the founders of Calvary Church.

MRS. LAWSON: Keith has done wonderfully, they say, in the city. Will says he's one of the keenest young business men he ever saw.

MR. MALLORY (*straightening up from his labors and unconsciously assuming a tone of prideful importance*): Well, Keith hasn't done badly. In fact, he hasn't done at all badly. I wish he were a little more interested in the church—I tried to bring him up to be a pillar like his dad—but he's a good boy, and I can't find any fault.

MRS. LAWSON: It's the same way with my Jeanie. Sometimes I think she hasn't a serious thought in her head, but all the girls nowadays are flitter-brained things. (*Jumping back with a little scream.*) Oh, my goodness, how you frightened me! Who—who *are* you?

(*Unnoticed, two boyish figures have sidled their way down the aisle and have gained a vantage ground quite near* MRS. LAWSON *without being discovered. They are* BILL *and* "BEETLE," *who live in the neighboring block. They look like small ruffians.*)

MRS. LAWSON (*as they make no answer*): Well, whoever you are, you'd better run along. We've just got cleaned up for the Centennial, and I'm afraid you'll get things all dirty.

MR. MALLORY (*sharply*): See here, boys! What are you doing here? Who told you you could come in?

BILL: Nobody. We just come.

MR. MALLORY: So I see. Well, you'd better turn around and just go.

BEETLE: Why? It ain't yours, is it?

MR. MALLORY: What isn't mine?

BEETLE (*with a broad sweep of his arm*): This.

MR. MALLORY (*somewhat taken aback*): Why—no. It isn't mine.

BILL (*leaning against the pulpit*): Then I guess we'll stay. We've got just as much right here as you have.

BEETLE (*wandering around, looking things over speculatively*): Gee, it's pretty in here, ain't it? Sort of restful, like floating on your back in a swimmin' tank. (*Observing* MRS. LAWSON). Gee! You know how to fix flowers swell. I never was in a church before.

MRS. LAWSON (*mollified by the compliment*): You weren't! Why, you poor boy! Where do you live?

BILL (*coming forward and assuming the right of spokesman, being the eldest*): His name's Beetle and mine's Bill and our last name is Scholtze, and we live next door.

MRS. LAWSON: Oh!

BEETLE (*Proudly*): Our father's Big Dan Scholtze. I guess maybe you've heard of him.

MRS. LAWSON: Not—not the Dan Scholtze that led that terrible strike last winter!

BILL: Yeah. That's him. He'll do it again, too, if we workingmen don't get our rights pretty soon. We'll get what's coming to us if we have to fight the whole town.

BEETLE: Yeah, you just wait till we get grown up. We'll show 'em. I can't decide yet whether I'm going to be a gangster or a Bol—Bol—

BILL: Bolshevist.

BEETLE: —a Bolshe-vist or a policeman.

MRS. LAWSON (*weakly*): Hadn't you better be a policeman?

BEETLE: Naw. I'd ruther be a gangster, I guess. Anyway, we ain't decided yet. Have we, Bill?

BILL: Naw. Not yet. But we'll get what's coming to us, anyway, whatever we are, or we ain't Dan Scholtze's sons.

MRS. LAWSON (*aghast*): How—how perfectly awful! To think of children growing up with thoughts like that! It's—it's dangerous!

BILL: Oh, don't worry. We ain't going to kill anybody—not yet.

MR. MALLORY (*severely*): You boys have the wrong idea entirely. That isn't the way to go about it to have conditions made better. You'll get a good deal farther by using Christian principles.

BILL (*airily*): Yeah? Well—maybe! Whatever *they* are!

BEETLE (*explosively*): Say, is it true they're going to make a place for us boys to play —right here in the church—instead of us playing on the streets?

BILL: Yeah—and basket ball? Somebody said there was going to be basket ball. Gee! I'd like to play basket ball some place besides under Pete's pool room. The guys murder you down there.

BEETLE: Is it true?

MR. MALLORY: Who told you?

BILL: Oh, I dunno. Somebody. Prob'ly it ain't true, anyway. I didn't think it was (MR. MALLORY *bends over his work in silence.*) Say! Want me to help you get that thing connected up? I know a lot about 'lectricity. Beetle and I, we made a radio last winter.

BEETLE (*curiously*): What is that thing, anyway?

BILL: It's a cross, stupid. They always have 'em in churches, though I don't know what for.

MR. MALLORY (*for some reason eager to explain*): Our church is a hundred years old, and we're having a big pageant tomorrow night. The lighted cross is to symbolize the living radiance of the gospel which Calvary Church has been shedding in this community all down through the years and especially at the present time. Do you understand what I mean?

BILL: Sure. I get you. Going to turn it on now?

MR. MALLORY: It's all ready. (*He wipes his hands on his handkerchief and crosses to one side of the platform where the switch or button is located.*) Watch now! It will light up the whole platform.

BEETLE: Golly! We're a-watchin'!

(MR. MALLORY *snaps the switch. The boys stare eagerly at the cross. No light appears.*)

BILL (*disgustedly after a pause*): Shucks!

BEETLE: That ain't no kind of a cross. Thought you said it lighted up all around.

MR. MALLORY: That's funny. There must be some connection wrong somewhere.

BILL: Sure you got the power turned on? Can't light it up if there ain't no juice.

MR. MALLORY: Oh, yes. The power's there all right. There's nothing the matter with the power.

BILL (*suddenly disinterested*): Well, reckon we'll be going along, huh, Beetle? Don't

(*Continued on page 31*)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR OCTOBER

*By Clara Beers Blashfield**

THEME: *Learning to be good citizens in God's world.*

To the Leader

In giving to readers suggestions for the building of worship programs, it must be remembered that much of the material given, many of the problems stated, as well as the enterprises listed, are not given with the intent that they be used in the more or less formal worship service. Much of the suggestive material is given in order that it may be used in preparation for worship. Just as the garden soil must be prepared for the seed, so the child mind must be put in readiness for those rather brief but high moments which we call worship experience, for those moments when the child comes face to face with the Father and feels himself identified with God's plan.

Materials of worship such as music, poetry, and Scripture are aids or tools through the careful selection and use of which the child may find natural expression. It is therefore essential that those materials be used which may best aid in the expression of right attitudes and feelings toward God. When the expression of these feelings goes out into Christlike living, then only does the worship become a complete act.

It is scarcely possible to enumerate all related materials that might serve as means for self expression. A writer necessarily suggests those problems, those activities, those materials which, in her own experience, have seemed of most value in inducing worship, those materials which in her opinion may best serve as a means for normal, natural expression in worship. The lists of materials do not presume to be exhaustive lists; neither is it possible in most cases that those who study these lists can make use of all the suggested materials. Readers will select from the activities and materials listed those best adapted to their own children, their own problems, and to the time at their disposal.

Some subjects are not particularly adapted to expression in song, while such a subject as "God's Beautiful World in the Springtime" lends itself beautifully to expression in song, poetry, and instrumental music. It is therefore easily understood why there are very few good songs closely related to such themes as "Christian Citizenship" or "Building a Better Social Order." These are not subjects about which one ordinarily feels inspired to sing; rather are they subjects which provoke toward problem solving and the carrying on of related enterprises, activities which may, nevertheless, be conducive to brief moments of worship experience. The expression of this experience however, will take a more matter of fact, a more prosaic and less poetic form of expression than will a subject that naturally lends itself to the creating and use of hymns of praise and thanksgiving.

WHAT THE OCTOBER PROGRAMS MAY CONTRIBUTE TO THE CHILD'S RELIGIOUS GROWTH

October in the primary department is usually devoted to problems of friendliness in the church school because of the unusual opportunity that comes with promotion day. The emphasis during October is, ordinarily, an emphasis upon our church home, and in this church home as well as anywhere else our children find opportunity for learning how to become friendly citizens. We learn to do by *doing*, and we must help our children to begin right at home the practice of good citizenship. The germs of a child's growing ability to become one of a number of friendly, dependable, truthful, obedient citizens must be nurtured as he makes his earliest contacts in his home, his church school, and his day school. His later respect for property will be found wanting unless, while a child, he learns respect for the things in his home and in his schools.

SUGGESTED EMPHASES FOR OCTOBER

First Sunday: Friendliness and Cooperation in our Groups
Second Sunday: Respect for Property
Third Sunday: Truthfulness and Courage
Fourth Sunday: Prompt Obedience
Fifth Sunday: Dependability

NOTE: The materials listed, the activities and problems suggested, have been selected with these emphases in mind. It is hoped that through the thoughtful consideration of some of these problems, our children may come to a somewhat better understanding of the underlying elements of good citizenship. That they may learn more joyously to accept responsibility toward others and toward property; that dependability, prompt obedience, truthfulness, and courage may be stimulated; that cooperation may be practiced, is our *aim*. If in connection with the consideration of these problems spontaneous worship may arise, we should feel that some degree of success is ours in attempting to relate problems of everyday life to God and his plan for boys and girls.

PROBLEMS CONSIDERED TOGETHER MAY BECOME A PREPARATION FOR WORSHIP

1. What can I do to make my church school a friendly place where children love to come?
2. What can we do to welcome the new children or any visitors that may come?
3. What does it mean to "cooperate"?
4. How many we cooperate with those who have made our church school home, in trying to keep it lovely?
5. What makes a happy work period?
6. When is a thing mine and when is it not mine?
7. Why should I obey my mother or teachers if I don't want to?
8. Why should I obey the rules of my school or the laws of my town?
9. What are some of the laws of my town?

ACTIVITIES THAT MAY INDUCE WORSHIP

1. Planning for the welcoming of new children.
2. Selecting a committee whose duty may be to welcome visitors and new children.
3. Washing piano keys, dusting, arranging room decoration.
4. Dramatizing such a story as "How Timothy Found His Place," from *Primary Worship Guide* by Perkins (Pilgrim Press), or "How Tommy Grew Brave," from *A Year of Primary Programs*, by Chapin (Abingdon Press)
5. Learning a new song or poem.
6. Working on a booklet of helpful thoughts from the Bible that may help us to do as Jesus would have done.

Materials

SONGS: "We're Glad to Say Good Morning"[1]
"Our Thanks for Friends"[2]
"O Come and Let Us Worship"[3]
"When to Church I Go"[4]
"Working and Playing"[5]
"God Is My Helper"[6]
"Father in Heaven"[7]
"One Lovely Rule"[8]
"Morning Hymn"[9] (second verse)
"Happy Little Children"[10]
"Father, Hear Thy Little Children"[11]

INSTRUMENTAL MUSIC:
"Souvenir," Drdla;[12] "Prelude," Chopin;[13]
"March Romaine," Gounod.[14]

POETRY:
"My Day," Abbie Farwell Brown.[15]
"Useful in the Family," Nancy Byrd Turner[16]

PICTURES:
Use picture sets accompanying lesson materials adapted to the worship theme.

SCRIPTURE:
"Let us do good unto all." Galations 6:10.
"Children, obey your parents in all things: for this is right." Col. 3:20.
"For none of us liveth to himself." Romans 14:7.
Now we that are strong ought to help the weak. See Romans 15:1.
"Be ye kind one to another." Ephesians 4:32.
"Bear ye one another's burdens." Galations 6:2.

STORIES:
"Coming Mother," *The Graded Press*
"Things Which Belong to All," *Mayflower Program Book*, Perkins & Danielson.
From *Primary Worship Guide*, Perkins:
"The Broken Flower Pot,"
"A Good Caretaker,"
"The Boy Who Didn't Need to Be Told,"
"How Corwin Chose His School,"
"John, the Bank Errand Boy," *The Use of the Story in Religious Education*, Eggleston.
From *At School with the Great Teacher*, Perkins:
"The Party,"
"The City Wall,"
Stories of Jesus' helpfulness, courage and dependability.

Suggested Service for October 16

(Preceded by a period of preparation in groups, considering a suggested problem or working on some related enterprise.)

GENERAL THEME: *Truthfulness and courage.*

ROOM DECORATIONS: Fall flowers, colored leaves, pictures. (Committee of children in charge.)

FELLOWSHIP: Welcoming committee to be at work before the session.

WORDS OF WELCOME: By a third grade child.

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*Madison, Wisconsin.

1, 2, 3, 4, 5, 7, 9, 10, 11, 12, 13 Blashfield, Clara Beers. *Song Friends for Younger Children*. Rock Island, Ill., Vaile Company, 1931.

3, 9, *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

3, 4, 9, 11, 14 Shields, Elizabeth McE., *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication. 1929.

1, 6, 8 Danielson and Conant, *Song and Play for Children*. Boston Pilgrim Press, 1925.

3, 9, 14, 15 Thomas, Edith Lovell, *A First Book in Hymns and Worship*. New York. Abingdon Press. 1922.

7, 9, Danielson and Conant, *Songs for Little People*. Boston, Pilgrim Press, 1915.

SONG: "We're Glad to Say Good Morning."[1]

LEADER: We are indeed glad to say "good morning" to all of our friends, both new and old. Shall we sing "Our Thanks for Friends"?

SONG: "Our Thanks for Friends."[2]

SOME THINGS WE HAVE BEEN DOING: By a second grade child. (A sharing of experiences.)

SONG WITHOUT WORDS: "Souvenir."[12] (Both music and interpretation of this music about friends is found in *Song Friends for Younger Children.*)

CALL TO WORSHIP: "O Come and Let us Worship."[2]

LEADER: "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

SONG: "When to Church I Go."[4]

INFORMAL CONVERSATION: About how very hard it is to be quiet sometimes as the song says to be in church, but how splendid it is to learn to do hard things. What are some other things that are hard to do? It takes courage to do hard things, doesn't it? Telling the truth is sometimes hard—being always kind and helpful is hard to remember.

SONG: "Working and Playing,"[5] or "God Is My Helper."[6]

VERSES: (read from Bible) "Speak ye every man the truth to his neighbor" (Zechariah 8:16). "Learn to do well" (Isaiah 1:17). "Even a child is known by his doing" (Prov. 20:11).

STORY: "The Little Hero of Haarlem," (printed below) or "How Timothy Found His Place," *Primary Worship Guide,* Perkins.

THE LITTLE HERO OF HAARLEM*

The sea tries hard to run over the country of Holland, and cover it with water. But high, thick walls of earth called dikes keep out the waves. Everybody in Holland, even the smallest child, knows that they would lose their country if a leak in the dikes was not quickly mended.

Hans was one of these children. One afternoon he and his younger brother went out on the dike to play, for the top of the dike is like a road, and makes a good playground. They played a long time, and the afternoon grew late. By and by the little brother slid down the side of the dike, and pretty soon he said, "Oh, see the water coming through!"

Hans knew what that meant. He slid down quickly beside his brother. Yes, there was a little stream of water coming through. There was a leak in the dike. Unless something was done it would grow bigger and bigger, until the whole big wall crumbled away and the sea rushed in.

What could be done? Hans put his finger into the hole while he thought about it. The water stopped running out. It was such a little hole that a finger filled it.

"Run for help, brother!" he cried. "Run for help, and I'll stop the leak till somebody comes."

So the little boy ran off. Hans could hear his footsteps, growing fainter and fainter. Then it was quite still.

Now, the boys had walked a long way from home, and the little brother's legs were short and he was tired. Besides, he did not know how a boy's finger feels when he holds it still. And Hans' finger did feel strange. First it ached. Then it prickled. Then he felt as if he had no finger. He listened. It was very still. He called. No one answered. The ache went up his arm. He sat on a stone for a while. Then he stood up. But he never once thought of taking his finger out of the hole. He listened. It was very still. He called. No one answered.

The afternoon was at an end, and it began to grow dark. Hans thought of his bed at home. He thought of his father. Why didn't his father come? His arm was numb now, and he had to hold it with his other hand. Again he listened and again he called. But it was quiet, and nobody answered. And still he held his finger in the hole.

At last he thought he heard footsteps. Very faint they sounded, but they grew louder and nearer. He was sure now that help was coming. He called, and the shout answered him. Soon his father's voice could be heard saying, "We are almost here, Hans!"

"I've stopped the leak," called back a weak little voice.

Soon the strong arms lifted him away from the dike, and covered the hole with something stronger than a little boy's finger. His tired, cold arm was rubbed, the finger that had kept the sea back was warmed, and while his father and the other men mended the leak, they told what they thought of a boy who would suffer to save his country.

*From *The Pilgrim Elementary Teacher,* copyright The Pilgrim Press. Used by permission.

PRAYER: "Dear Father, we thank thee for brave boys and girls like the boy in our story. Help us to be brave always, both in our work and in our play. Amen."

PRAYER SONG: "Father in heaven, help thy little children
To please thee ever in our work and play,
Help us to be truthful, gentle, kind, and loving,
To be like Jesus, and follow him alway."[7]

OFFERING: Explain the specific purpose of the offering. Offering verses may be repeated. Acts. 20:35b, Matthew 10:8, II Cor. 9:7.

OFFERTORY: "Prelude," Chopin[13]

CLOSING PRAYER: By the leader of worship—the department superintendent, presumable; although upon occasion different teachers or classes may be responsible.

JUNIOR DEPARTMENT SUGGESTIONS FOR OCTOBER

*By Marie Cole Powell**

THEME FOR THE MONTH: *Christian Citizenship*

October 2

THEME: *Building a Better Community*

In order to create a feeling among the members of the junior group that they are sharing a common experience out of which the worship of this month may develop more or less naturally, the worship on this first Sunday may be very informal. Its objective is to lead the group, as co-workers with God, to face the challenge of raising the whole tone of community life by being friendly citizens. Encourage the juniors to talk freely about the September experience of making their church a friendly church. Guide them to think about extending this spirit of friendliness outside the church so that we may make our whole community friendly.

SOME QUESTIONS TO STIMULATE CONVERSATION:

1. *Why do we like to live in a friendly community?*
   a. Because we are happier.
   b. Because we have friends to do things with.
   c. Because we are not lonely.
   d. Because in a friendly community there is less need for laws, since everyone feels friendly and does not want to do things which will harm anyone else.
2. *What kinds of people need our friendliness?*
   a. Newcomers in our community.
   b. People of other races who may feel strange.
   c. People who find it hard to be friendly but who really want friends.
   d. Older people, like our grandmothers and grandfathers who cannot get around and do so many things.
   e. Younger children who need the help and friendship of those of us who are older.
   f. Those who work so that we may live safely and happily in our community.
3. *Where do we have opportunities to show our friendliness?*
   a. In our own neighborhoods.
   b. In our school rooms.
   c. In our church school.

SOME STORIES TO STIMULATE THINKING AND FEELING:

1. Mrs. Warner moved into a suburb of a large city. She and her husband did not know anyone who lived in that community. The first day they moved into their new home, Mrs. Warner looked out of the window and saw a woman walking up the walk toward her front door and a man following her with a large basket. When Mrs. Warner went to the door, the woman said, "Good morning. I know just how busy you are with all your unpacking to do and I won't stay to interrupt you. We always welcome each newcomer to our town and the town is sending you this basket of groceries to help out while you are getting settled and are, perhaps, too busy to do much shopping. We hope you will be happy here and find us a friendly community."

2. When Mr. and Mrs. Powers arrived at their summer home in the Berkshires, last July, they saw some new people living in the cottage next to theirs. Mrs. Powers said, "I wonder what kind of people they are. I hope we shall like them. I see they have three boys in the family." Just then the Powers stopped their car in front of their little cabin in the woods. At that moment, along the woodsy trail from the cabin next door, came three boys, David, twelve years old, Donald, ten, and Malcolm, eight. "Let us carry your bags in," cried the three boys almost with one voice. The car was full of bags, groceries, rugs, and furniture and the boys carried it all in. Then they helped Mr. Powers get logs to start a fire and put the furniture all in place. "Is there anything more we can do?" asked David. When Mrs. Powers said she thought that was all and thanked them, the boys said, "Well, I guess you don't want to be bothered any more with callers. You must be tired after your long journey." And they went back along the trail to their own cottage. All summer long they proved themselves just such helpful and thoughtful neighbors.

SOME NEIGHBORLY THINGS WE CAN DO:

1. Not stand and stare while new neighbors move in.
2. Invite new children to play with our neighborhood groups.
3. Offer to go on errands, to show them where the stores are, to take the children to school or to church school.
4. Be careful of the property of our neighbors.
5. Speak in a friendly way to all older people.
6. Behave in such a way that our new neighbors will say, "We are so glad we moved into this town and into this neighborhood."

SUGGESTED PROCEDURE:

Use the questions, suggested above, to stimulate thinking and conversation. Tell one or more of the story incidents, or similar ones from your own experience, to suggest concrete ways of being friendly and to arouse desire to be friendly.

LEADER: We remember how, when Mr. Friend O'Man moved into the community, he started to look for the Church of the Friendly Heart. You remember the churches he found first before he found the very friendly church. When people live in a community, they want people to be friendly to them, not only in church, but outside of church as well. Suppose we try this month to make our city (or

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town or village) a City of Friendship (or Friendship Village or the Friendly Community). Let us see how many friendly things we can think of to do this week so that strangers coming in might say, "This must be Friendship Village. All the boys and girls are so friendly."

We have a song that tells about sharing our happiness with others. Let us read the words and see what they say about being friendly.

HYMN: "When Thy Heart with Joy O'erflowing"

PRAYER (*by the leader*): Asking God to help us think of ways to make our community a friendly one.

October 9

THEME: *Building a Friendly Community*

CALL TO WORSHIP:

When thy heart with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.

HYMN: "O Beautiful for Spacious Skies" (*verses 1 and 4*)

LEADER: We have been singing about "America, the Beautiful." The last verse speaks of our cities as being "undimmed by human tears." I imagine that the writer meant cities where everyone is so friendly to everyone else that there is no occasion for anyone to feel unhappy. I am going to tell you a story about the search of a Chinese boy for the Golden Rule City. The scene of the story is laid in China and it was written for Chinese boys and girls. Perhaps you will think of our own cities while you are listening to the story.

STORY:

Ging-eng was walking slowly along the road. He was thinking hard about what he wanted to find. You will think it was a very queer thing for a boy to be hunting for. It was not something to eat, or something to play with, or something to wear—oh, no! it was much bigger than any of these things. Ging-eng was looking for a place where everyone was happy. He had never seen one, but he thought there must be one somewhere.

His own home was a little dark house, not very clean, where he and his two brothers and sister lived with their father and mother. An evil spirit, they thought, had made the little brother blind and the sister could not walk. The streets of this crowded city were narrow and dirty, and there was no park where the children could play, but sometimes they went the long distance to the hill back of the city.

The day before, Ging-eng and his brothers had gone there with some other boys to fly kites. The younger ones did not have kites of their own, but they liked to watch. Ging-eng did wish so much that he had a kite like Ging-hong's. He said:

"Ging-hong, won't you let me carry your kite part of the way? I won't hurt it any."

But Ging-hong replied: "No, sir, I made this kite for myself and no one else is going to touch it. You might drop it on the ground or tear it."

There was no use asking any more. Ging-eng was trying to help little Ging-sui who couldn't see the path. It was hard work for them to keep up with the rest.

So Ging-eng, Ging-sui and the rest of the younger boys had to go back. On the way Ging-eng had thought of his plan. He would keep it a secret. Not a soul should know that he was setting out to find a place where everyone was happy.

And that is why Ging-eng was traveling all by himself. He had been walking since very early in the morning and now he was coming near a city. He thought, "Perhaps this is the place I am looking for. I'll go in and see."

As he went inside the big gate he saw some boys playing in the narrow street. There was a sick beggar lying beside the road. Ging-eng hid in a doorway to listen to what the boys said. The first words he heard were: "You pig! Why didn't you give us any of the nuts. You always keep everything for yourself."

Another broke in: "Well you did it yourself yesterday. That candy that you stole from the candy shop. Where was our share?" And these two boys started fighting.

Ging-eng didn't need to wait any longer. Why, this city which was called "Get-what-you-can" was worse than his own home. There the big boys were unkind but here they fought and even stole things from the shops. "Surely this isn't the place for me to stay," said Ging-eng. "I shall have to go on."

So he started out again. Before he came to the next city he was hungry, so he sat down by the road to eat some of the lunch he had brought. A poor beggar came along. "Give me something to eat," he cried. "I am so hungry."

"Why didn't you beg something in the city?" Ging-eng asked.

"Oh, I did, but no one gave me any food. They all said, 'Get along! We can't feed you.' Oh, please give me something."

Ging-eng gave him some of his lunch. When the beggar was refreshed he asked: "What are you doing traveling alone like this?"

Ging-eng told him: "I am looking for a happy city. I have been to one city and that wasn't it, for it was dirty and dark and the boys fought and stole. Nobody was happy. You have traveled so much, perhaps you have seen a happy city. Have you?"

"No," said the beggar. "At every place I have been there were unhappy people, poor folks and sick folks and cross folks. But I have heard about a place—they call it the Golden Rule City where all the people are happy at their work, there are no beggars there and no sick people. The streets are clean and wide. There is even a park where the children play, and I have heard that these children learn strange things out of books."

"That is the city for me," said Ging-eng. "I shall keep on until I find this Golden Rule City! Now I must hurry and thank you for telling me." So he left the beggar who was very glad to have exchanged his knowledge for a bite to eat.

Before noontime Ging-eng came to another city. The walls looked white in the sunlight. Ging-eng entered the gate and, as before, he saw some boys coming down the street. But this street was clean! "Perhaps this is the place," Ging-eng thought. The crowd was coming nearer.

Ging-eng could hear them quarreling. He saw that they looked lazy and careless. Their faces were not clean. A dirty little girl with a ragged dress was yanking at her baby brother trying to get him into the house.

The streets showed that the people took pride in the looks of their city, but the children were dirty and uncared for. Ging-eng asked a man the name of the city. "This is 'Do-as-you-please' where no one does anything he doesn't want to," was the reply.

Ging-eng thought, "Well, I haven't seen a person who looked happy even if he does do just as he wants to. I don't believe I want to stay here."

So he went on and on along the hot dusty road. Far ahead on a high hill he could see the walls of another city. What if this were the right one? Ging-eng could see trees and some big white buildings. He was getting excited. Although he was very tired he hurried on to the gate.

As he entered he noticed wide clean streets, but where were the children and beggars? "It is strange not to see anyone," he thought. He looked inside one of the houses. There was a little girl taking care of her baby brother. Ging-eng asked: "Why aren't you out playing?" "Oh, I am minding the baby while my mother is out in the field helping my father carry in the sweet potatoes," she said.

"But wouldn't you rather be out playing?"

"Oh, no, I love him and you see it helps my mother. I learn that at the Mission school."

Ging-eng thought this was queer. He had never heard of a Mission school. In the next house he found two little girls slicing sweet potatoes. They seemed to be having a good time. A boy was whistling while doing some school work. Ging-eng asked: "Why are you all working?" The older girl answered, "Our mother is sick, so they took her to the hospital where the doctor will make her well. We go to school and do the work when we get home."

This talk about a school and hospital was all very strange to Ging-eng. "Did all sick people get well here? Could this be the place of which the beggar had told him?" He would find out.

"Little sister," he asked. "What is the name of this city?" He could hardly wait for the answer.

The other girl said: "This is called 'Helping Hands.' What can we do for you? Are you hungry? Will you spend the night here?"

Ging-eng was so disappointed. He was tired and hungry, too, and now he had to search further for his city. "Oh, dear," he sighed, "I was looking for the Golden Rule City but I don't believe I can ever find it. I thought perhaps this might be it you all looked so happy. The streets were so clean and so wide, too."

The boy was interested now. He begged, "Tell us all about that city. What is it like? We have never heard of it."

So Ging-eng told them what the beggar had said of the city where all the people were happy at their work, where there were no beggars and the sick people were taken care of. The streets were clean and wide and the children had a place to play and learn strange things out of books. "Tell me," he said suddenly, "is that what you are doing with that book?"

"Yes, we learn many wonderful things at school. Did you ever go to one?"

"No," said Ging-eng sadly. "I don't know what it is. Oh, I did think this was the right place at last."

The girls had been thinking while Ging-eng was talking about the Golden Rule City. At their Mission school they were trying to learn to be like those people. Yes, they tried hard to help others and make them happy. Of course they forgot sometimes, but they were sorry and started all over again.

Their brother was saying. "Stranger, we wish this were your Golden Rule City. But you may stay with us tonight and get rested. Perhaps you will find it another day."

Then the girl spoke out. "Do you know what I've thought of? We can make this city into the Golden Rule City if we try. Won't you go with us to the Mission school and help us make this a beautiful city, stranger boy?" —ELIZABETH BARNES.

LEADER: The other day I heard of a prayer that had been written especially for the city of London. The first part of it goes like this:

Let us give thanks
For the people of London,
For men on cars and omnibuses, who take us, weary,
Home through fogs,
For police who pilot the traffic for us,
For engine-drivers who bring us, safely, to our journeys end.[1]

If we were to make a prayer for our very own city (town, village, or community) what things should we want to pray for? Perhaps the story we have just heard has made us think of things to put in our prayer.

SUGGESTIONS FROM CHILDREN

LEADER: I am going to ask Miss W's class to take these suggestions and put them into a prayer which we can use as our very own prayer for our city. We have a song which was written about our city and other cities like it. Let us sing the first two verses and remember that the second verse is a prayer.

HYMN: "The Fathers Built This City"[2] (*verses one and two*)

October 16

THEME: *Friendly to Newcomers in our Community*

Schools using the Graded Press Series might ask the third year junior class to prepare this worship service, since the second lesson in Course VI, Part 1, is concerned with the treatment of strangers. If this does not seem advisable, the third year juniors may contribute in the ways suggested below.

If your church is in a community where in the fall of the year there is an influx of newcomers, it will make the spirit of Christian fellowship concrete for the juniors to emphasize the opportunity for expressing a friendly attitude to these newcomers. Preparation for worship might include the following:

1. *Conversation*
   a. About newcomers in our neighborhood.
   b. About newcomers in our school rooms.
   c. About newcomers in our church school.
2. *Stories*
   a. Recall Mr. Friend O'Man and his search for the Church of the Friendly Heart.
   b. Let the third year juniors retell for the entire junior group the story "Alone in a Crowd," by Mary Alice Jones, from the Closely Graded Series, Course VI, Part 1, Lesson 2 in Pupil's Book. The story of Marvin's first day in a new school.
3. *Scripture*
   Leviticus 19:33-34
   Hebrews 13:2
   Matthew 7:12
   Jesus' Code of Friendship (See *International Journal* for July, 1932, page 34)
4. *Familiar Hymns*
   "Our Dear Church" (See *International Journal* for March, 1932, page 34)
   "O Brother Man, Fold to Thy Heart Thy Brother"
5. *Some acts of friendship through which to express the new attitudes assumed in our worship.*
   a. Friendly welcome to new boys and girls in our department.

[1] From *New Folk Runes* published by The Newington Company, London.

[2] Found in the *Junior Church School Hymnal*, Presbyterian Board of Christian Education, and the *New Hymnal for American Youth*, Century Co.

b. Flowers sent to some new family with children in our church school.

c. Names of new families assigned to classes and friendly notes of greeting sent to them.

Worship Service

CALL TO WORSHIP (*sung in unison*) "Our Dear Church"

UNISON RESPONSE: "The Church of the Living God" (See *International Journal* for March, 1932, page 34)

HYMN: "When Thy Heart with Joy O'erflowing"

STORY: "Alone in a Crowd" (Told by a third year junior, if not already used in a period of preparation.)

LEADER: We hope Marvin did make many friends and we want our community to be a City of Friendship. Last week you remember we gave suggestions for a prayer for our city. Our committee has taken our suggestions and written them in a prayer for us. Let us think of our community as we repeat this prayer. (Repeat from mimeographed copies or from the blackboard.)

PRAYER: Prayer for the City of—

HYMN: "The Fathers Built This City" (*verses 1 and 2*)

October 23

THEME: *Friendly to All Races in our Community*

Some of the materials suggested for October 16 can be used this Sunday with the substitution of a story dealing with our attitude toward boys and girls of other races.

October 30

THEME: *Being Good Junior Citizens*

CALL TO WORSHIP:

O God of ages, help us
Such citizens to be
That children's children here may sing
The songs of liberty.

HYMN: "O Beautiful for Spacious Skies"

STORY: "Dick Whittington Builds a Better City"[3]

Many years ago, on a hillside in England, a boy sat looking across the fields and dreaming of London. As he sat there dreaming, he almost thought he could see the spires and towers of London and hear the bells ringing throughout the city. In his dreams it seemed to him that he could hear the great bell of Bow, the bell that rang morning and evening to mark the working hours of the men of London, and the bell seemed to be saying

"Younger son, younger son, up with stick and bundle."

And in his heart the boy answered,

"Yet will I remember, yet will I remember,
By the chivalry of God, until my day be done,
When I meet a gentle heart, lonely and unshielded,
Every barefoot boy on earth is but a younger son."[4]

Down in the valley Dick Whittington (for that was the boy's name) saw the merchant travellers with their horses, packed with gay silks and wool and ringing their silver bridle bells, as they moved along toward London town. With his stick and bundle on his shoulder, he ran to meet them and when they asked of him the way to Dorset, Dick led the way for them.

"Down by little Kimmeridge, and up by Hampshire forest-roads,
Round by Sussex violets, and apple-bloom of Kent,
Singing songs of London, telling tales of London,
All the way to London, with packs of wool they went."[4]

At sunset Dick's heart swelled as he saw the moat of London glittering round her mighty wall and all the winding streets filled with merry-makers taking part in the Feast of St. John. Down the street came the procession of merry-makers. The merchant travellers reined in their horses to let the parade pass by and as Dick Whittington looked down from the horse on which he was riding he saw a girl in a green gown, caught in the crowd and looking up with frightened eyes.

Swiftly Dick leaned down and caught her up on to the horse in front of him, while the trumpets pealed and the drums rolled. When the pageant had passed by, the girl in the green gown said, "Put me down at Red Rose Lane" and she vanished in the crowd.

That night Dick Whittington rubbed down the horses at the inn for his supper and slept on a wool pack in the courtyard of the inn. But, early the next morning, he was wandering up and down the streets of London, trying to find some armorer's shop where they wanted a prentice boy. That day and the next he wandered, without anything to eat, and then at nightfall, he fell down in a faint on a door step in Red Rose Lane.

It was there that he was found by the rich merchant, Sir Hugh Fitzwarren, who lived there and who happened to be the father of the little maid in the green gown. The cook in Sir Hugh's household said she needed a scullion, a boy to wash the pots and pans. So Dick Whittington washed the pots and pans by day and at night slept in the cellar where the rats were so bad that he took the first coin he was paid to buy a cat.

One day, all was excitement in Sir Hugh's great house. A merchant ship, the Unicorn by name, was to sail around the world and everyone in the household gave some money to the captain, so that he could use it and bring home greater wealth for them. After each one had placed his money on the table in the great dining hall, suddenly Alice, the green-gowned maid, called out, "Wait, father. We have forgotten Dick Whittington. He has not put his money down yet." So, up from the cellar came Dick, pleased that Alice should have remembered him, but what should he do? Where could he get even one coin? He stammered, "Indeed, I have no money. I spent it all on a cat."

"Then stake your cat!" cried the green-gowned Alice. And so, it happened, that when the great merchant ship sailed out of the harbor, a black cat waved her tail proudly from the stern and Dick Whittington had his venture upon the seas.

In the days and nights that followed, while Dick Whittington tried his best to please the cross old cook, while he scrubbed and scoured the big pots and kettles all day, and while he fought off the hungry rats at night, he made a vow, all to himself.

"If ever I have the power, I shall help
To build that lovelier city which is paved
For rich and poor alike, with purest gold."[4]

One night, he said to himself, "I shall never get anywhere so long as I stay on here in this kitchen. I must be up and away to seek my fortune. So, at peep of day, he stole out of the house, with his stick and bundle on his shoulder, and it was while he was resting on a stone at the side of the road, that the old story says he heard the bells of London ringing out,

"Turn again, Whittington! Turn again, Whittington!
Flower of the Merchants, thy ship hath come home!
Trailing from her crosstrees the crimson of the sunrise,
Dragging all the glory of the sunset through the foam,
Turn again Whittington!
Turn again Whittington!
Lord Mayor of London!"

So, Whittington did turn back and was in his place in the kitchen before the cross old cook even knew he had gone. Back to scrubbing his kettles again, and wondering what the bells had been saying to him.

And Dick Whittington did have his chance to keep his vow. For one day, after many months, the ship Unicorn sailed home into the harbor and when the Captain poured his gold upon the table, he called for Dick Whittington. Up from the cellar again came Dick and looked with startled eyes as the Captain poured out for him rubies, emeralds, diamonds, and gold. "That is the price of your cat," said the Captain. "A king in Barbary, whose kingdom was infested by rats, paid this for your cat. Take it, lad, you are a rich man. See that you use your wealth wisely."

So it was that Dick Whittington kept his vow. He became Lord Mayor of London, as the bells had prophesied. In those days the prisoners in old Newgate prison died of fever. Whittington rebuilt the prison. London sickened from the lack of water and he made fresh fountains flow. Many people suffered from disease and he built the hospital of St. Bartholomew. He built schools, colleges, libraries, and homes for the old and weary.

Dick Whittington married Alice of the green gown and the story says that "night and morning, like two children still, Whittington and his Alice bowed their heads together, praying" for London, the city of their dreams.

PRAYER: A Prayer for Our City

HYMN: "The Fathers Built This City"

[3]Adapted from the poem "Flos Menatorum" in *Tales of the Mermaid Tavern* by Alfred Noyes.

[4]From the *Collected Poems of Alfred Noyes*, published by Frederick A. Stokes Company.

OCTOBER SUGGESTIONS FOR LEADERS OF INTERMEDIATES

*By Thelma D. Diener**

Because of the variations in groups, we have thought it important to make possible an individual selection, and have, therefore, listed more than enough materials for one service under each week's suggestions. Given these helps and a few suggestions as to arrangement, a committee from the intermediate department, with the help of a leader, can not only plan their own services but can very probably plan services better adapted to the needs of the group than would be possible for adults who are not intimately acquainted with their needs.

Call the committee together, explain that they are to plan the services of worship for the department for a month, and that there are certain methods for building these services which seem to be better than others. For instance, because everyone comes into the room on Sunday mornings talking and not thinking particularly about worshiping God, music at the beginning will help them get into the spirit of worship—hence, a prelude. Or, point out that the words of hymns are important and that hymns should be selected for use because they express something pertaining to the theme for the morning. They will probably need also to be given some ideas concerning interspersing the musical and speaking parts of a service. Other suggestions will present themselves as they use the completed service for October 23 or other services as patterns in building their own programs. The theme suggested for the month is "Christian Citizenship."

October 2

THEME: *Becoming a Good Community Citizen*

CALL TO WORSHIP:

I will follow the upward road to-day
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

MARY S. EDGAR, Used by permission.

HYMNS: "Where Cross the Crowded Ways of Life"
"The Fathers Built This City"
"Love Thyself Last"

PRAYER:

O God, we pray thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hand joins hand in toil, and in her blessed homes where heart joins heart for rest and love. Help us to make our city the common workshop of our people, where every one will find his place and task, keen to do his best with hand and mind. Bind our citizens together, not by the bond of money and profit alone, but by the glow of neighborly goodwill, by the thrill of common joys, and the pride of common possessions. May we ever remember that our city's true wealth and greatness consist not in the abundance of the things we possess, but in the justice of her institutions and in the brotherly ways of her citizens. Through Jesus Christ our Lord. Amen.

—From *The New Hymnal for American Youth*. Used by permission of The Century Co.

SCRIPTURE: Luke 10:25-37; I John 4:7-11

RESPONSIVE READING: A Commitment to Community Citizenship

Leader: Be kindly affectioned one to another with brotherly love.

Response: I shall try always to love my neighbor as myself and to place others' happiness above my own.

Leader: Be not wise in your own conceits—condescend to men of low estate.

Response: I shall do all in my power to keep anyone in my community from being looked down upon, or from lacking the chance to live an abundant life because of color or position.

Leader: Let every soul be subject unto the higher powers.

Response: I shall obey the law gladly, grateful for opportunities for happy living made possible only in a well-governed community and nation.

*Director of Presbyterian Student Work, West Side Medical Center, Chicago, Illinois.

Leader: Be not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope, continuing constant in prayer.
Response: I shall accept my place in my community enthusiastically, realizing that the work I do joyously is adding to the richness of life in my community and is worthy of my best.
I shall add to the beauty of my community in every way possible and shall influence others to preserve the beauty God has given us.
I shall seek always to know God's will for my life.
Unison prayer: Our Father, make us strong and alert, and steady us in carrying out these vows. Amen.

POETRY:

The Holy Supper is kept indeed,
In what we share with another's need.
Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.
—JAMES RUSSELL LOWELL, from "The Vision of Sir Launfal."

STORY: "The Treasure" by Margaret Eggleston, in *Fireside Stories for Girls in Their Teens* (Geo. H. Doran Co., New York).

October 9

THEME: *Building a Better Nation by Being Good Citizens*

CALL TO WORSHIP:

Leader: Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.
Response: Righteousness exalteth a nation; But sin is a reproach to any people.

HYMNS: "Let Not Thy Hands Be Slack"
"God Send Us Men Whose Aim 'Twill Be"
"O Lord Our God, Thy Mighty Hand"
"God Save America"

ATHENIAN OATH:

We will never bring disgrace to this nation by any act of dishonesty or cowardice.
We will respect our nation's laws and obey them, that we may be an example to others.
We will seek to make justice, peace, and brotherhood prevail.
We will pass on this nation not less, but greater, better, and more beautiful than it came to us.

POETRY:

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way.
—SUSAN COOLIDGE.

Used by permission of the publishers, Little Brown & Co.

HYMN (*The stanzas interspersed with short talks by three intermediates*): "God Save America"

Hymn:

God save America!
New world of glory,
Newborn to freedom and knowledge and power,
Lifting the towers of her lightning-lit cities
Where the flood tides of humanity roar!

Talk: "Equal in Liberty"

(This talk should be very brief, but point out definitely how different races are not given equal consideration in our country and suggest ways for your group of intermediates to remedy these conditions, especially for those races represented near you.)

Hymn:

God save America!
Here may all races
Mingle together as children of God,
Founding an empire on brotherly kindness,
Equal in liberty, made of one blood!

Talk: "Equal in Labor"

(Ask an intermediate boy to give this talk. Material can be found everywhere now describing the conditions of American laborers, criticism of our industrial system, and suggestions for remedies. Keep suggestions for improvements as near as possible within the scope of what your group can do. Suggestive material may be found in the painting by Millet and poem by Edwin Markham entitled "The Man with the Hoe.")

Hymn:

God save America!
Brotherhood banish
Wail of the worker and curse of the crushed;
Joy break in songs from her jubilant million.
Hailing the day when all discords are hushed!

Talk: "America's and Our Part in Bringing About World Peace"

Hymn:

God save America!
Bearing the olive,
Hers be the blessing the peacemakers prove,
Calling the nations to glad federation,
Leading the world in the triumph of love!

God save America!
'Mid all her splendors,*
Save her from pride and from luxury;
Throne in her heart the unseen and eternal;
Right be her might and the truth make her free!

October 16

THEME: *Becoming World Citizens*

HYMNS: "Jesus Shall Reign Where'er the Sun"
"In Christ There Is No East or West"
"God of the Nations, Near and Far"
"Thy Kingdom Come, O Lord"

SHORT TALKS:

1. "In Such an Age!" This talk should be given by an adult and should not be more than five minutes in length. Base the thought on the poem "In Such an Age" by Angela Morgan, simply enumerating and describing the privileges of living today.

2. This second talk may be given by a member of the group and should be a response to the talk given before pointing out ways of realizing the dream

"Where men speak strong for brotherhood
For peace and universal good;",

and ways of meeting the social problems arising from all that man can do with "steel and stone and rail and rod."

PRAYER:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To life's ennoblement and his high ministry.
—JOHN OXENHAM

SCRIPTURE: John 3:16; Ephesians 2:11-22

October 23

THEME: *Being a Good Citizen Now*

PRELUDE: "We Praise Thee, O God, Our Redeemer"

CALL TO WORSHIP: "Rise Up, O Men of God" (*first three stanzas*)

PRAYER:

1. A prayer of thanksgiving for noble citizens living before us who have made our country great. By an intermediate.

2. A prayer asking that our state and national executives may be guided by God to plan for the good of all our citizens. By the superintendent.

3. (*In unison*) Our Father, we ask that we may live each day guided by thee. Help us to build our lives into thy pattern for our community and nation and the world, remembering always to be kind, unselfish, and brave.

PRAYER RESPONSE: "Draw Thou My Soul, O Christ" (*third stanza*)

Not for myself alone
May my prayer be;
Lift thou thy world, O Christ,
Closer to thee:
Cleanse from its guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfil
God's holy will. Amen.

STORY: "A Champion of the Poor"

Lord Shaftesbury was comfortably seated by the fireplace in the palatial home of his uncle. It was a bleak Chrismas Eve. Without, the wind howled round the corners and whistled down the chimney flue. Within all was light and warmth and comfort. The man sat watching the logs burn away.

"A penny for your thoughts, noble Lord," shouted a gay young lady, coming close to his chair.

"I was just thinking how many would not have a happy Christmas this year," said Shaftesbury thoughtfully.

"For shame, for shame, to spoil so happy a party by such sad thoughts," she cried. Again the shouts of merry laughter filled the room.

As the hour of ten struck Lord Shaftesbury rose and made ready to depart.

"What? Not going so soon," said his uncle, noting his intentions. "Our party has just begun."

"If you will pardon me, uncle, I should like to be excused," he replied.

Lord Shaftesbury hastened from the comfortable home of his uncle and started toward the bridge over the Thames. On the way he bought a lantern. Now he began hunting among the sheltered crannies under the bridge where people were accustomed to spend the night. Within an hour he had forty or fifty persons. He took them home to his own house and provided a bed for each one that night. On this evening he began a custom that he continued till the end of his life.

Who was this man, this champion of the poor? His name was Anthony A. Cooper, although he is more commonly known as Lord Shaftesbury. He had been brought up in a home of wealth, but would not live content that others should suffer. When he became a Member of Parliament he started many laws that would better the conditions of the poor.

His first law was for a shorter working day for the common laborer. He had seen these men shuffle home after fourteen hours of labor, completely worn out. He felt that they deserved a better wage and shorter working hours.

In studying the conditions of the poor he made frequent trips to the slums. His heart was filled with pity as he saw the places where people must live. The houses were vile holes of filth and dirt. Families lived underground in one or two rooms. There was little light or ventilation in their homes. Sometimes two, or even three families lived in a single room. Disease spread rapidly in such conditions. Worst of all, the little children were taught to be criminals by those who lived in these slums quarters.

Shaftesbury began a regular struggle in Parliament for laws to improve housing conditions. Soon he had these foul houses torn down. Other buildings were erected in their place that would give plenty of light and air. These must be kept clean. They were to be whitewashed every six months. Grass and trees began to grow where formerly was filth. His constant labors soon made the East End of London a place of beauty, compared to what it had formerly been.

His attention was now turned to the coal miners. The grasping mine owners were laying off their men and hiring women and children to work in the pits. Shaftesbury made many trips to see conditions for himself. Then he put forward a law that would forbid child and woman workers in the mines.

On many occasions he had noticed that the children of the streets were not receiving any education. This made him most sorrowful. He began asking how schools might be erected for them. No money was to be had. One day he heard of a poor cobbler who gathered the children about him and taught them while he worked. This gave Shaftesbury an idea. He began searching out persons who would be willing to teach in this way. The wealthy people of the city often scoffed at his "Ragged Schools," as they were called, and would not give their support. But this courageous man went right on without them. Within a few years ten thousand children had been taught in his day schools, night schools, and Sunday school classes.

"Paper, mister, paper?" came the small piping voice of a child one cold winter night. Shaftesbury bought a paper just to help the child. The little fellow's fingers were so cold he dropped his money in making change. The noble Lord thought of a plan for helping the newspaper boys. He would loan them ten dollars apiece with which they could built a small shelter on the street corner. He helped them plan the shelter and saw that they were properly made. He thought that he would probably give away a thousand dollars or more in this scheme. But, strange to relate, every lad returned the money to him as soon as his earnings permitted. For this bit of kindness to the newsboys Shaftesbury lost scarcely a penny.

For fifty years our hero was one of the busiest men in all England. During this time he was a member of Parliament. Twice he was a Cabinet member. He headed many committees that were working for the betterment of the laboring classes. In truth he wore his life out in bringing comfort to others. He built a home for boys who had just come to the city for the first time. He founded a home for women. He loaned money to the match girls, also, for shelters in the winter time. He formed a loan association for fathers out of work in the winter. A thousand women received ten dollars apiece to build coffee or sandwich stands on the street corners.

At his death thousands of persons, the rich from their homes of luxury and the poor from their homes of poverty, came to look a last time at the face of this true nobleman. He had given of his life to help others. He had left the world a happier place than he had found it.

—From *World Over Stories* by Floyd W. Lambertson. Copyright 1930. By permission of The Abingdon Press.

HYMN: "Be strong!"

OFFERING SERVICE:

Leader: Freely ye have received, freely give. God loveth a cheerful giver.
Offertory: "Thy Work, O God, Needs Many Hands"

Prayer (In unison):

Father, we thank thee for thy love
And for thy gifts so rich and free;
Accept our offering, and may
It tell thee of our love for thee.
Help us to give to thee each day
Obedience and love and praise,
Make us unselfish, kind and true,
And more like God in all our ways. Amen.

October 30

THEME: *Helping Others to Become Good Citizens*

HYMNS: "The Light of God is Falling"
"When Thy Heart with Joy O'erflowing"
"My Master Was a Worker"
"These Things Shall Be—a Loftier Race"

RESPONSIVE READING:

Leader: Be kindly affectioned one to another with brotherly love, in honor preferring one another.
Response: And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;
Leader: And to knowledge, temperance; and to temperance, patience; and to patience, godliness;
Response: And to godliness, brotherly kindness; and to brotherly kindness, charity.
Leader: There is a destiny that makes us brothers: None goes his way alone:
Response: All that we send into the lives of others Comes back into our own.

PRAYER: *(In unison):*

Dear Father, I ask thee to enable me to love thee with all my heart and soul and strength and mind, and my neighbor as myself. Help me to find thee in the lives of the men, women, and children that are about me. Bring us all together in the common task of building a better world. Help me to do all that lies within my power to destroy injustice and prejudice. Keep me from being content with any scheme of life which holds beyond the grasp of some thy gifts of all good things which thou didst intend for the use of all. In Jesus' name. Amen.

SCRIPTURE: Galatians 6:1-9; Romans 12

OCTOBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

Planning Worship Programs

Worship programs are planned to aid those who are present to worship. The planned experience differs from the spontaneous experience in the following ways: The planned experience has an *aim* or *purpose* carefully thought out in advance. This *aim* may express some specific need of the worshiping group, or it may be a purpose that signifies a universal need of Christian worshipers. The planned experience has a *theme* in accordance with the *aim*. The *plan* for presenting the *theme* has been made before the group assembles for worship.

Through the use of a plan we seek to help the worshiper attain a complete worship experience. Dr. Edgar S. Brightman says worship consists of "reverent contemplation, revelation, communion, and fruition." By contemplation is meant centering one's thoughts and feelings upon God. In revelation, God's will or purpose is revealed to us. Communion is fellowship with God. Before the presence of God one may feel his own unworthiness, this is humility. The worship experience has been only an emotional experience, unless one has felt the urge to "do something about it," to purpose to live differently—this is fruition.

The parts in a worship program are planned to help the individual experience a complete worship situation. A plan may follow a procedure similar to the following.

STEPS	MATERIALS
1. Prepare the group for worship.	Prelude, call to worship.
2. Unify the group through group participation.	Hymn or prayer.
3. Present the theme.	Scripture, story, poem, hymn.
4. Climax.	Use a central element.
5. Provide some avenue for the expression of self-dedication.	Offering, prayer, hymn of action.
6. Praise to God, thanksgiving.	Introduce at the place appropriate to the theme.
7. Peace.	Benediction.

Even though an outline such as the above may be followed, there is opportunity for variation through the use of different materials.

THEME FOR OCTOBER: *Christian Citizenship*

Interpretation. Through the worship programs of this month we seek to become better acquainted with our country; to take our part as citizens; to seek the fellowship of our countrymen; and to build a better community. A person is a Christian citizen when he strives earnestly to make the spirit of Jesus regnant in all the functions of civic life. Problems which our community and nation face today include: (1) economic problems—the over-production and over-selling of goods, industrial waste, concentration of wealth in the hands of a few persons, unemployment, poverty; (2) social problems—poverty, inadequate living conditions, family disorganization, inadequate child care, commercialized recreation, physical and mental deficiency, drunkenness, crime, prostitution, illicit traffic in drugs; and (3) government problems—corruption in office, the "spoils" system, heavy taxation, diminishing revenues, violations of the prohibition law and other laws. Our national leaders seem to be groping about in their search for possible courses of action.

Weekly themes:

October 2—Seeking to Understand Our Country's Problems
October 9—Taking Our Part As Citizens
October 16—Fellowship with Our Countrymen
October 23—Ideals for Our Community and Our Nation
October 30—Building a Better Community

Materials are suggested for each Sunday. A detailed program is given for the first Sunday only.

October 2

THEME: *Seeking to Understand Our Country's Problems*

PRELUDE: "Be Not Afraid" from *The Elijah* by Mendelssohn

CALL TO WORSHIP:

Leader: Give thanks unto Jehovah; for he is good; for his loving kindness endureth forever.
Group: Who can utter the mighty acts of Jehovah, or show forth all this praise?
All: Blessed are they that keep justice, and he that doeth righteousness at all times.

HYMN: "Where Cross the Crowded Ways of Life" or
"When Wilt Thou Save the People?"

SCRIPTURE: Jeremiah 31:31-34

TALK: "The Challenge of Our Country's Problems" (See material at end of service)

PRAYER OF DEDICATION:

Our Father, we thank thee for our country, for her history, for the problems solved, the obstacles overcome in the past. We thank thee that thou hast brought our nation thus far on its way. We recognize the problems our country faces today. Be with its leaders as they endeavor to meet these problems. Help us to give more thought to our country's needs. Guide us as we seek to understand our country's problems that we may be worthy citizens. Help us to practice the principles of Jesus in our citizenship. In His name we pray. Amen.

HYMN: "National Prayer" (Tune: Winsted—C. M. D.)

O God, hear thou the nation's prayer,
We lift our cause to thee.
We wage the holy war of Christ,
We fight to make men free.
Give us to build our cities pure,
Salvation throned above;
To shelter lowly homes from ill,
And tune our mills with love.

Give us to guide the alien feet;
To teach the brother's way;
To save our motherhood from need;
To guard our children's play.
May visions call and faith enflame,
And banish lust and greed.
Make thou America to be
A land of soulful deed.

—IRVING MAURER.
Used by permission of the author and *The Survey*.

MATERIAL FOR TALK

Through worship youth should purpose to take their place as effective Christian citizens. The facts that are presented to us may stir our emotions; worship should move us to action.

Understanding our country and its problems involves a knowledge of: (1) the history, (2) the ideals for which it stands, and (3) the problems it faces today. Information concerning these items may be secured from many sources as only a limited amount of data can be given here. Some facts about present problems are:

Waste in industry and business. Stuart Chase in his *The Tragedy of Waste* says that in America fifty per cent of her man power is wasted. That is, only 20,500,000 man power units out of an able bodied population of workers of 40,000,000 are being used. Of these, 8,000,000 units are going into vicious and useless production—narcotics, drugs, and patent medicines; 6,000,000 units are idle on a given working day on account of strikes and lock outs; 4,000,000 units are wasted in production methods because of lack of technical research in factories; and 2,500,000 units are wasted in distribution methods due to duplication of wholesale and retail facilities.

Distribution of wealth and income. Norman Thomas gives the following figures for the distribution of wealth in 1926:

1% of population owned 33% of wealth
10% of population owned 64% of wealth
Poorest 25% owned 3½% of wealth

1% of population received 20% of income
10% of population received 40% of income
Poorest 25% of population received 3½% of income

Unemployment: It has been estimated that under normal conditions in the United States, two million persons, capable of working, are unemployed. During the summer of 1931 it was estimated that from eight to twelve million persons were unemployed.

Passing by a factory in a southern town of 10,000 population, a guide remarked, "This factory employed one hundred men ten years ago. Today, because of certain machinery that has been installed, only ten men are needed."

— —

"Lena's Unemployment"

"Lena hasn't any work yet. I know how she feels. It's awful. There's the horror of not having anything to do. Maybe you've been hungry for time to do as you please, but now you have too much. Every morning there's a little beam of hope—you can look for a job. But every night it gets dimmer; you haven't any work yet. First you hit for the free agencies: they haven't a thing. And you walk and walk. Then you find a hole in one of your shoes, but you don't dare spend the money to have it fixed. Then you let a dollar go at the pay agency, though your money is shrinking every day, because you've got to have a job and they're always promising you one. But it doesn't come. Then it's time to pay your rent and you can't pay it, so you take a little dirty room somewhere that doesn't cost much at all. Hardest of all, if you're like Lena and send your mother money every week, when her letter comes you haven't any to send her, and you know she needs it. Everything is gone, and you get desperate."

—From *The Girl's Everyday Book*. Used by permission of the National Board of the Young Women's Christian Association of the United States of America.

October 9

THEME: *Taking Our Part as Citizens.*

SCRIPTURE: Matthew 7:15-21—"By their fruits ye shall know them."
Matthew 22:15-22—Tribute to Caesar
Isaiah 6:1-8—Isaiah's call to serve his nation.

HYMNS: "O Beautiful for Spacious Skies"
"O Lord, Our God, Thy Mighty Hand"
"Be Strong"

*Columbus, Ohio.

"God of Our Fathers—Whose Almighty Hand"

PRAYER: "For Our City"

O God, we pray thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hand joins hand in toil, and in her blessed homes where heart joins heart for rest and love. Help us to make our city the common workshop of our people, where every one will find his place and task, keen to do his best with hand and mind. Bind our citizens together, not by the bond of money and profit alone, but by the glow of neighborly goodwill, by the thrill of common joys, and the pride of common possessions. May we ever remember that our city's true wealth and greatness consist not in the abundance of the things we possess, but in the justice of her institutions and the brotherly ways of her citizens. Through Jesus Christ our Lord. Amen.

—From *The New Hymnal for American Youth*. Used by permission of The Century Co.

TALK: "How May We Take Our Part as Citizens?"

This talk should be planned according to the interests of a particular group. It should indicate that we may demonstrate our citizenship by: (1) our attitudes and (2) our acts, and that these attitudes and acts reveal more truly our citizenship than the things we say. It should be brief and create a worship experience. Perhaps such questions as the following might be raised:

What acts of citizenship may be performed by young people not old enough to vote?

How may a young voter demonstrate intelligent citizenship?

Do you obey traffic rules when no officer is present? Do you laugh when jokes are told about the 18th Amendment or do you let people know where you stand in the matter?

Do you regard public property?

October 16

THEME: *Seeking Fellowship with Our Countrymen*

SCRIPTURE: I Corinthians 1:10-13; 2:1-5; 10:24
Ephesians 4:1-16
Luke 10:25-37
Romans 12:9-21
Mark 10:42-45

STORY: "Da Besta Flag," *Worship for Youth*, Vol. I, Gussie B. Stacy (Powell and White)

SELECTIONS:

"A Prayer for New Americans"

Father of all people everywhere, bless the new Americans who come in year by year from foreign lands. Help them in their loneliness to find friends, to get work and to be happy. May they feel that America is their country.

Help us, as people from all countries, to live together in this great world-nation. May we forget all difference in color and language and work for the future of our land, seeking to make it a home of freedom and brotherhood. Help us to be more considerate of these immigrants, remembering that they may have more to give to America then we have. May we never speak disrespectfully of them, but treat them as our brothers and work with them for a greater America. Amen

—From *A Boy's Book of Prayers* by Robert M. Bartlett. Copyright The Pilgrim Press. Used by permission.

"Lift Ev'ry Voice and Sing"[1]
(Negro National Anthem)

Lift ev'ry voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on our way;
Thou who has by thy might,
Keep us, forever in the path, we pray.
Lest our feet stray from the places, our God, where we met thee,
Lest our hearts, drunk with the wine of works, we forget thee
Shadowed beneath thy hand,
May we forever stand.
True to our God, true to our native land.

TRUE INCIDENTS:

A high school youth died suddenly of pneumonia. That evening the doorbell of his home rang. His father, upon going to the door found an Italian couple who said: "Your boy was a friend to our boy. We've come to say we're sorry." The youth's parents had not known that their son had befriended an Italian boy who lived "on the other side of town."

A young people's society of a church in a resident community pledged financial aid to an Italian church in a nearby large city. The young people of the two churches planned to hold exchange meetings in which one young people's society would entertain the other. The parents of the young people of the suburban church refused to allow their children to fellowship with the Italian youth, lest they catch contagious diseases, etc. What was the Christian thing to do?

October 23

THEME: "Ideals for Our Community and Our Nation"

SCRIPTURE: Micah 4:2-4
Jeremiah 31:31-34
Revelation 21:1-7
Psalm 24:1-5; 67; 106:1-5

HYMNS: "It Came Upon a Midnight Clear"
"Dear Lord and Father of Mankind"
"In Christ There Is No East or West"
"I Would Be True"
"True-hearted, Whole-hearted"
"Dare to Be Brave, Dare to Be True"

SELECTIONS—that illustrate ideals for community and nation such as honor, justice, liberty, welfare of people, world peace.
Athenian Oath (see intermediate program for October 9)
Preamble to the Constitution of the United States
Lincoln's Gettysburg Address
Kellogg Peace Pact

POEMS (may be found in most libraries):
"The Present Crisis," Lowell (see program for the School with Combined Departments for October 9)
"The Building of the Ship," Longfellow (last stanza)
"I Heard America Singing," Walt Whitman

"What Constitutes a State?"

"What constitutes a State?
Not high-raised battlement or labored mound,
Thick wall, or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride;
No! Men! High-minded men.
. . . . . .
"Men who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain:
These constitute a State."

—SIR WILLIAM JONES

"Ambitions comprise pictures of a future situation which lacks the undesirable elements of the present. They comprise, consequently, two elements: dissatisfaction with the present and hope for the future. Ambitions which take on a seemingly less selfish aspect are classed as ideals."

—JOHN J. B. MORGAN

October 30

THEME: "Building a Better Community"

HYMNS: "Jesus Calls Us O'er the Tumult"
"We Thank Thee, Lord, Thy Paths of Service Lead"
"Be Strong"
"From the Eastern Mountains"
"Immortal Love, Forever Full"

SCRIPTURE: Nehemiah 2:2-8; 2:17-20; 5:1-9
Joshua 1:1-9
Mark 4:2-9

STORY: "The Island of the Nightingales" from "An Introduction of Two Persons" in *The Americanization of Edward Bok*.

PRAYER:

We pray Thee for those who amid all the knowledge of our day are still without knowledge; for those who hear not the sigh of the children that toil, nor the sobs of such as are wounded because others have made haste to be rich; for those who have never felt the hot tears of the mothers of the poor that struggle vainly against poverty and vice. Arouse them, we beseach Thee, from their selfish comfort and grant them the grace of social repentance. Smite us all with the conviction that for us ignorance is sin, and that we are indeed our brother's keeper if our own right hand has helped to lay him low. Though increase of knowledge bring increase of sorrow, may we turn without flinching to the light and offer ourselves as instruments of Thy spirit in bringing order and and beauty out of disorder and darkness. Amen.

—WALTER RAUSCHENBUSCH

TRUE INCIDENTS:

The young people of a Kansas town joined forces in closing a dance hall that was run without regard to the value of personality. After they succeeded in this project, they did many other things together. They discovered that in union there is strength.

In a town in southern Ohio, the young people joined in a campaign to keep the movies closed on Sunday. They did this not only because they felt Sunday movies were wrong but because they believed that young people should create, rather than buy, their own good times at least on Sunday.

[1]Words by James Weldon Johnson. Music by J. Rosamond Johnson. Used by permission of James Weldon Johnson, Fiske University, Nashville, Tennessee. Music may be secured from the Edward B. Marks Co., New York City.

OCTOBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Gwen O'Dell**

With the approaching fall elections uppermost in the minds of people; and seemingly insurmountable problems challenging the citizenship of America, it would seem wise to spend a month in devotional and worshipful consideration of the meaning and significance of Christian citizenship. The suggestions on the preceding pages for primary, junior, intermediate, and young people's groups are centered about this general theme. Perhaps one set of those suggestions will best fit the school with combined departments, if so it should be used. The suggestions on this page are intended merely as a guide to those who wish to select and adapt materials from the age-group programs in planning a service for the school in which several departments must meet together.

Specific themes for each of the five Sundays in the month might well be any group of five selected from the preceding programs or the themes for the month might center about that well-known and oft-repeated pledge to the American flag thus giving new meaning to it as well as having it serve as a guide to thought throughout the month. Is there not value in giving to children and young people an interpretation of this pledge which will forever forbid them to repeat it glibly without a thought for its deeper meaning? Some such division as the following might be used for the weekly themes:

October 2—"I pledge allegiance to my flag"

October 9—"And to the republic for which it stands"

October 16—"One nation, indivisible"

October 23—"With liberty and justice for all."

For October 30, we would suggest a summing up of the month's services in a consideration of "The Higher Citizenship," or the last Sunday might be centered about the idea of "World Citizenship."

At the close of each service have the entire congregation repeat, slowly and thoughtfully, the portion of the pledge which has been used up to that time. For example, at the close of the first service they would

*Chicago, Illinois.

repeat, "I pledge allegiance to my flag"; at the end of the second service, "I pledge allegiance to my flag and to the republic for which it stands," and so on until the fourth Sunday when the entire pledge would be used as a closing commitment service.

Large American and Christian flags placed in prominent positions would add to the effectiveness of these services.

Any group of individuals planning this month's services should study carefully the paragraphs on "Planning Worship Programs" which appear in the young people's programs, likewise the introductions to the other age-group suggestions. An order of service is suggested for October 2 but only materials are listed for the following four Sundays.

October 2

THEME: *"I pledge allegiance to my flag"*

PRELUDE

CALL TO WORSHIP:

Leader: O come, let us worship the Lord, for he is good and in him, and him only may we find the way of truth and light and life more abundant.

Response: In the spirit of holiness we would worship thee, O Lord.

PRESENTATION OF THEME (*by leader*):

This talk should be brief and direct, pointing out some of the needs of a new consideration of the meaning of citizenship (see young people's programs for October 2). It should include a statement concerning the pledge to the American flag which we repeat so thoughtlessly, and should raise such questions as: What do I mean when I say, "I pledge allegiance to my flag?" What value is there in a shallow patriotism which can be expressed through a mere waving of flags on a national holiday? What are the ideals for which the American flag stands? Am I doing my part in making America a nation over which such ideals can rightly wave? What does it really mean to be a Christian citizen? The leader should then suggest ways in which even small children can be good citizens and thus show their loyalty to their flag. Such traits as honesty, courage, and dependability should be included, emphasizing the community interest and spirit of a Christian citizen. Or perhaps two or three other individuals might give brief statements concerning what it means to be a good citizen and showing that pledging allegiance to the flag means commiting one's self to the highest ideals of citizenship.

HYMN: "Where Cross the Crowded Ways of Life."

OFFERING (see intermediate service for October 23)

STORY: Use one of the stories showing some trait of good citizenship which the children in the group can readily understand, such as that of friendliness, (see junior program for October 9 or October 23) or the story "A Champion of the Poor" (see intermediate program for October 23.)

PRAYER

HYMN: "Be Strong! We Are Not Here to Play"

RESPONSIVE SERVICE: "A Commitment to Community Citizenship" (see intermediate program for October 9).

LEADER OR READER: "I Am the Flag."

I am a composite being of all the people of America
. . . . . .
I am an emblem of your country.
I am a symbol of a shadow of the real.
I am a sign pointing to past achievements.
I am a promise of greater things for the future.
I am what you make me.
I am purity if you are pure.
I am bravery if you are brave.
I am loyalty if you are loyal.
I am prosperity if you are prosperous.
I am honor if you are honorable.
I am goodness if you are good.
I am hope if you are hopeful.
I am truth if you are true.
. . . . . .
I am law and order.
I am tolerance or intolerance as you force me to be.
I am liberty as you understand liberty.
. . . . . .
I stand for greater and more glorious achievement than can be found in recorded history, but you must be my inspiration.
I am the flag.

—LAWRENCE M. JONES

UNISON (slowly and thoughtfully so that each individual may make his own commitment to the ideals which have just been considered):

"I pledge allegiance to my flag"

October 9

THEME: *"And to the republic for which it stands"*

HYMNS: See intermediate service for October 9

"Dare to Be Brave, Dare to Be True"

"America"

"O Beautiful for Spacious Skies"

"God of Our Fathers, Whose Almighty Hand"

SCRIPTURE: See young people's suggestions for October 23

POETRY: "He serves his country best" (see intermediate program for October 9) "What Constitutes a State?" (see young people's program for October 23.) Selection from "The Present Crisis" by Lowell such as:

Careless seems the great Avenger: history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side,
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

. . . . . .

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

TALK: "The Challenge of Our Country's Problems" or "The Meaning of National Allegiance in Times Like These" (see young people's suggestions for October 2) or "Our National Ideals" or "New Occasions Teach New Duties" (centered about last stanza of Lowell's poem quoted above).

PRAYER OF DEDICATION: See young people's program for October 2

STORY: "The Little Hero of Haarlem" or other story showing how children may show allegiance to their country by being friendly, dependable, or courageous. (*See page 24.*)

UNISON COMMITMENT: "I pledge allegiance to my flag and to the republic for which it stands;"

October 16

THEME: *"One nation, indivisible"*

This service should bring out the idea that through cooperation and working together Christian citizens can accomplish any purpose. At some place in the service it would be well to show what has been achieved in the past through united effort and present a challenge to people to unite upon the underlying principles which make for righteousness in a nation.

HYMNS: "God of Our Fathers, Whose Almighty Hand"

"America"

"Lord, While for All Mankind We Pray" (Tune: Green Hill C. M.)

POEMS: "The New Earth," John Oxenham. "Pass On the Torch" (This poem has been set to music in *Singing Pathways* by Mary Stevens Dickie—Powell and White—and would make an effective solo for this service to use at the close, just before the unison commitment.)

Pass on the torch, pass on the flame;
Remember whence the glory came,
And eyes are on you as you run,
Beyond the shining of the sun.

America, God hear the prayer—
America for God, we dare.
With Lincoln's heart and Lincoln's hand
To fling a flame across the land.

O Lord of life, to thee we kneel;
Maker of men, our purpose seal;
We will, for honor of thy name,
Pass on the torch, pass on the flame.

—ALLEN EASTMAN CROSS

TALK: "United, We Stand" or "Building Together"

UNISON COMMITMENT: "I pledge allegiance to my flag and to the republic for which it stand; one nation, indivisible"

October 23

THEME: *"With liberty and justice for all."*

HYMNS: "O Brother Man Fold to Thy Heart Thy Brother"

"When Thy Heart with Joy O'er Flowing" (see Call to Worship, junior service, October 16)

"Teach Us, O Lord, True Brotherhood"

See intermediate service for October 9

Negro National Anthem (see young people's program for October 16)

SPECIAL FEATURE: See hymn "God Save America" in intermediate program for October 9

SCRIPTURE:

"Proclaim liberty throughout all the land unto all the inhabitants thereof.

Loose the bonds of wickedness, . . . (and) undo the bonds of the yoke . . . let the oppressed go free . . . break every yoke.

Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

POEMS: "Freedom" by James Russell Lowell and

"The Call"

"In days long gone God spake unto our sires:
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
Oh God of Freedom, stir us in our night
That we set forth, for justice, truth, and right!"

—THOMAS CURTIS CLARK

TALK: "Liberty and Justice for All" (See young people's program for October 16

STORY: "A Champion of the Poor" (intermediate program for October 23) may be used if it was not included in an earlier service.

UNISON COMMITMENT: "I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

October 30

THEME: If the theme, "World Citizenship" is used see intermediate program for October 16 for suggestions. If the thought of "The Higher Citizenship" is followed then the following materials may be suggestive.

This service might well center about the pledge to the Christian flag with a consideration of the higher loyalty which supercedes any nation or any national flag—loyalty to Jesus Christ and his way of life.

HYMNS: "Dear Lord and Father of Mankind"

"True-hearted, Whole-hearted"

"Faith of Our Fathers"

"Soldiers of Christ, Arise"

"Be Strong"

"I Would Be True"

"To the Knights in the Days of Old"

"Fairest Lord Jesus"

"O Master, Let Me Walk with Thee"

SCRIPTURE: Psalm 1

TALK: "Loyalty to Christ" or "The Higher Citizenship"

RESPONSIVE SERVICE:

Leader: To the preaching of good tidings of salvation
Response: We consecrate our powers;
Leader: To the healing of broken bodies and the relief of distress
Response: We consecrate our gifts;
Leader: To the leading of every soul to the knowledge and love of Christ
Response: We consecrate our influence;
Leader: To the Christianization of our city, our nation, and the world and to the building of the kingdom of God;
Response: We consecrate our money, our efforts, and our lives. Amen.
—CHARLES W. MERRIAM (adapted)

UNISON COMMITMENT: "I pledge allegiance to the Christian Flag, and to the Savior for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

The Unlighted Cross

(Continued from page 22)

seem to be nothin' here for us.

(*They go back down the aisle.*)

BEETLE (*at the back of the church*): If you ever get that thing lighted up, we'd like to see it. 'Taint much good the way it is now.

(*They go out.*)

MRS. LAWSON (*placing the last basket of flowers*): What terrible children! I believe they *will* grow up to be gangsters or Bolshevists or something awful. Doesn't that just show what early training will do!

MR. MALLORY (*thoughtfully*): Or else what *no* early training will do. (*Fumbling.*) I'd like to find that poor connection. there! I believe the trouble's right here.

(JEANIE LAWSON *opens the door beside the pulpit.*)

JEANIE: Mother! You there?

MRS. LAWSON: Why, Jeanie Lawson! What are you doing here? Why aren't you in school?

(JEANIE *enters. She is a pretty, frivolous young thing of about sixteen.*)

JEANIE (*sniffing*): Why all the flowers? Who's dead?

MRS. LAWSON: Didn't I write you all about the Centennial?

JEANIE (*perching impudently on a table or some article of furniture on the platform*): Oh! So it's the church that's dead! Died of old age, I suppose—and inactivity.

MRS. LAWSON (*with a startled glance toward* MR. MALLORY): Jeanie!

JEANIE (*composedly*): Some of us have been expecting the end for a long time. We've been observing the comatose condition. (*As* MR. MALLORY *straightens up, regarding her with outraged severity.*) Hello, Mr. Mallory. Did I shock you awfully? I'm sorry.

MRS. LAWSON (*weakly*): Jeanie! What has happened!

JEANIE: Well, I'm home, mother, home to stay—until I decide to go somewhere else.

MRS. LAWSON: What have you done? Why aren't you in school?

JEANIE: They were kind enough to give me a permanent vacation. Sweet of them, wasn't it?

MRS. LAWSON: Jeanie! What do you mean?

JEANIE (*calmly*): I've been expelled.

MRS. LAWSON (*sinking down on the nearest chair*): Jeanie!

(LAURA MURRAY *enters.*)

MRS. LAWSON: Oh, Laura! What shall I do! Jeanie has been expelled!

LAURA: Oh! I'm sorry. (*She goes up and puts her arms around* JEANIE.) Jeanie, dear, how did it happen?

JEANIE (*shrugging*): Oh—we had a wild party. Anyway, it's just as well. I never liked school.

LAURA: What will you do now, dear?

JEANIE: Oh, hang around. Have a good time. What else is there to do?

MRS. LAWSON: Jeanie—Jeanie! Can't you ever be serious?

JEANIE: I don't know, mother. I've tried. Honest I have.

MRS. LAWSON: How shall we ever tell your father! Oh, what have I ever done that I should deserve this!

JEANIE (*lightly*): Maybe it's what you haven't done.

MRS. LAWSON: What—what do you mean?

JEANIE (*shrugging*): Oh—nothing. (*After a pause.*) Is the funeral all arranged? If so, we'd better run along and break the sweet news to dad.

(*She jumps down from the table and starts for the door, front.* MRS. LAWSON *follows. She is crying into her handkerchief.*)

LAURA (*softly*): Don't worry, Bessie. It will all come right somehow.

(MRS. LAWSON *and* JEANIE *go out.*)

MR. MALLORY (*testily*): What is the matter with the young people nowadays! Desecrating the pulpit of a church with a scene like that! The things that child said were positively sacrilege—nothing less.

LAURA (*softly*): Unless they were the truth.

MR. MALLORY (*looking at her sharply*): Oh, I see. I suppose you think we're responsible—or the church is—for all the sins of the younger generation. Well, you may be, but I'm not. I wash my hands of the whole business.

(JANE *enters.*)

JANE: How about it, Mr. Mallory? Is everything ready? We'd like to run over the first episode here on the platform. They're rehearsing the other scenes in the vestry.

MR. MALLORY: Sure. Come along. I think I've found the trouble now. I'll have it lighted for you by the time you need it.

JANE (*going to the door*): Come, girls. We're going to rehearse in here.

(*Two girls enter dressed symbolically to represent the* SPIRIT OF THE PAST *and the* SPIRIT OF THE PRESENT. *They may wear cheese-cloth robes, that of the former being light blue or gray and very filmy, suggesting the shadowy or unreal; that of the latter a more decided color, such as pink or rose.*)

JANE (*eagerly*): Now please get the significance of it all, girls. You are the Spirit of the Past, Helen—the wonderful past of old Calvary Church, rich with glorious memories of sacrifice and achievement; while you, Ruth, are the Present, who have received the torch and kept it burning bright. Try to make it a living reality.

(*The two girls slowly advance to the platform, one from either side and stand facing each other, one on either side of the cross.* MR. MALLORY *stands in the background by the switch,* JANE *just below the platform.*)

SPIRIT OF THE PAST:

The years shall be no barrier tonight.
For one brief hour Time shall be as naught!
Behold, a century unfolds, while thou and I.
The Past and Present, keep our tryst beneath
That one triumphant Symbol that has crowned the years.
I am the dreams of those whose constant faith
Raised from the dust this holy place so dear.
I am the voice of those whose lips, now dumb,
Hymned the first psalms of praise that echoed here.
I am the poverty, the pain, and tears,
The struggle and the sacrifice of those
Who toiled and suffered that in after years
The one great Sign of triumph should be blazoned still
In this beloved place and in the hearts of men;
That 'mid bewilderment and sin and shame
And all earth's changing conflicts men should see
Its living passion and its cleansing flame.
Out of the past I come—that long, long past
That knew the birth of light and gave the world
This triumph of the ages flung upon the sky,
That saw the passing of the sacred flame
From hand to hand and heart to heart and age to age
Through that vast fellowship that owns His name.
And so I ask thee—Is it well with Thee?
Hast thou the wondrous heritage I gave to thee?
Hast thou the spirit that has kept the cross aflame?

SPIRIT OF THE PRESENT:

The present and the past are one tonight—
One memory, one faith, one holy dream,
Shining in broadening glory down the years,
Finding fulfillment in the hearts of men.
Lo, thou shalt see the light thou gavest me
Flames ever brighter for the world to see,
Blazing new paths through that deep wilderness
Of doubt and ignorance and human strife,
Dispelling darkness, cleansing hearts from sin,
Pointing the way to more abundant life.
Still doth the symbol of the light proclaim
The gain of heaven crowning human loss!
Still doth the sign of Love triumphant stand!
Behold the glory of the lighted cross!

(*The* SPIRIT OF THE PRESENT *lifts her hand triumphantly toward the cross. Both stand with uplifted faces.*)

JANE: All right, Mr. Mallory. Please give the signal, Aunt Laura.

(MR. MALLORY *fumbles with the switch.*

(Continued on page 34)

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Whence Come the Motives of Youth?

(Continued from page 9)

near to a certain summer camp site for older boys and girls because they wanted their two children, then in their middle teens to have the experience that several hundred choice young people each summer would give them. They knew that if their children could see such boys and girls playing, worshiping, studying, and equipping themselves for Christian service, *things would happen in their lives.*

A church in which a Sunday evening young people's meeting had been abandoned because it attracted mainly a flippant group who did not want a serious meeting, introduced next year an Easter candle ceremony for young people on the Wednesday of Passion Week. In a quiet room, partly darkened, with the picture of the boy Jesus at the front with an unobtrusive but impressive candle at each side, a new spirit entered. A brief worship service and a brief talk were all—but they were enough. A piece of work in motivation was done that night.

4. *Motives arise from participation in a self-chosen and happy experience.*

"Let's do our own praying," said a thirteen-year-old when he and several others his own age were for the first time planning a worship service for an intermediate group. It had been suggested that one of the teachers be called upon for the prayer. They did their own praying. They shared in an experience of building their own program, along with a few older friends. They planned a Father and Son, and Mother and Daughter banquet, a Sunday evening group, and many other interesting phases of their program. The church and all that it stood for came thus to have a controlling place in their lives.

5. *Motives become permanent in proportion as that which is of intense interest at one time and place becomes accepted as part of something larger than itself.*

The impulse to serve the tenement dwellers of a nearby city becomes permanent as it is caught up into the vast social service movement itself. The visit from an actual missionary becomes lasting as it leads into a sympathetic grasp of the missionary movement itself. The code of conduct adopted by a Pioneer or Tuxis class gains an added power when it leads the members of the group out into a wider fellowship with other classes that share the same ideals.

Thus, in these and in other ways, the brief time we have can be used to establish motives that control all the time in the life of youth.

Nation-wide Emphasis on the Economic Problem

(Continued from page 6)

The final success of the emphasis will depend upon the young people and their leaders in local churches all over the land. Are they concerned about the conditions which limit the life of their fellowmen? Are they willing to do the hard, disciplined work which a mastery of the facts and the reaching of Christian conclusions will involve? Will their leaders be able to overcome their prejudices and fears and lead their young people to a fresh and impartial examination of the Christian implications of the system under which we live? Will we all have the creative capacity to evolve a conception of what a Christian economic order would be like and the courage to work for its achievement?

Current Film Estimates

The National Film Estimate Service

Bachelor's Affairs (Adolphe Menjou) (Fox) Farce-comedy, mildly sophisticated, with Menjou the butt of the fun as wealthy old asthmatic who marries a flapper, repents soon, and triumphs when she leaves him. Thin but amusing. Allan Dinehart takes acting honors.
For A: Fairly good *For Y:* Amusing *For C:* No interest

Beyond the Rockies (Tom Keene) (RKO) Another Western of early stagecoach days, with the heroic sheriff bringing the dangerous outlaw to justice. Plenty of thrilling action. Some cow-boy singing adds a novel feature.
For A: Hardly *For Y:* Fair *For C:* Probably good

Bring 'Em Back Alive (Frank Buck Expedition) (RKO) One of the best jungle pictures ever made, distinctly different, and of marked informative as well as entertainment value. Perils of jungle animals from their own enemies, engaging traits of captured animals, humane capture and treatment.
For A and Y: ***Very good*** *For C:* Good but exciting

By Whose Hands? (Ben Lyon) (Columbia) Lively murder-mystery yarn, laid mostly on a through train, with breezy wisecracking reporter again the chief factor in the solution. Rather complex story, but generally fast-moving and more or less gripping throughout. Uneven in acting values and convincingness.
For A: Hardly *For Y:* Exciting *For C:* Hardly

County Fair (H. Bosworth, Willie Collier) (Monogram) Old-fashioned, horse-race melodrama with simple, wholesome romance and ample excitement, over the conflict of crooks and hero. Settings, typical rural characters, and fine horses make it rather good family picture.
For A: Fair *For Y:* ***Entertaining*** *For C:* ***Interesting***

Dark Horse, The (Warren William) (First National) Lively but exaggerated satire of political methods. Election of utterly dumb candidate brought about by hero whose former mistress makes risque complications. Fine work by William in artificial, sensational, unconvincing yarn. Rather elementary.
For A: Hardly *For Y:* Perhaps *For C:* No

Downstairs (John Gilbert, Paul Lukas) (MGM) Here is brazen, vulgar cad, in service as chauffeur in Viennese baronial castle. By thievery, blackmail, and promiscuous seduction he disrupts whole household. After six gay reels, meets tragic end. Mediocre stuff, offensive to good taste by too many nasty bits of action and dialog.
For A: Hardly *For Y:* Pernicious *For C:* No

First Year, The (Janet Gaynor, Charles Farrell) (Fox) The fine little stage-play by Frank Craven skillfully screened. Domestic realism at its best, genuine character truly played, human and humorous at all times. Two small town boys are after one girl. She chooses correctly, though there is much doubt about it sometimes. Minor roles notably well played.
For A: **Pleasing** *For Y:* **Excellent** *For C:* **Good as far as it interests**

Is My Face Red? (Ricardo Cortez) (RKO) Brazen, sophisticated column-editor (new epidemic) and his fast life, finely played by Cortez and Helen Twelvetrees as his mistress. Wisecrack dialog at its utmost. Fast, snappy story—free and easy conduct without scruples, moral or otherwise.
For A: Depends on taste *For Y:* Unwholesome *For C:* No

Lady and Gent (George Bancroft, Wynne Gibson) (Paramount) Excellently acted and directed, human, convincing story of ex-pugilist and night-club hostess who quit gay city life for small town to make home for orphan boy. Unconventional, for the two marry only after boy grows up. Not offensive. Much that is fine.
For A: Very good *For Y:* Mature *For C:* No

Love Is a Racket (Doug Fairbanks, Jr.) (Warner) Another peppery newspaper-columnist, cleverly played by Doug, Jr., falls in love, but in spite of his heroic devotion she marries another. Story fast moving but sometimes confused. Unobjectionable save for a girl who is quite at home in hero's apartment.
For A: Mediocre *For Y:* Doubtful *For C:* No

Madame Racketeer (Alison Skipworth, Richard Bennett) (Paramount) Fine bit of character work by star as "countess" with long, checkered career as swindler and jailbird. Her chronic crookedness is made most engaging, but the action borders on burlesque sufficiently to make the story harmlessly amusing throughout.
For A: Fairly amusing *For Y:* Probably good *For C:* Hardly

Make Me a Star (Stuart Irwin, Joan Blondell) (Paramount) "Merton of the Movies" screened very effectively. Uneven in excellence but continuously funny, and with many moments of genuine pathos. Notable for character interest and dramatic value. Thoroughly wholesome fun.
For A: Amusing *For Y:* ***Very good*** *For C:* ***Good***

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth **(15-20 years)**
C—Children **(under 15 years)**

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Man About Town (Warner Baxter) (Fox) Diplomatic and Secret Service background at Washington for story of love of two life-long friends for same woman. Involved in plot, mixed motives, a murder—all finely acted by Baxter and good cast, but only mildly interesting.
For A: Fair *For Y:* Perhaps *For C:* No

Man From Yesterday (Clive Brook, C. Colbert) (Paramount) Trite story with war background. Husband reported dead, but reappears gassed and semi-invalid as wife is about to re-marry. She loyally returns to him but he, knowing she loves the other man, deliberately dies.
For A: Fair *For Y:* Perhaps *For C:* No interest

Merrily We Go to Hell (S. Sidney, F. March) (Paramount) Some very fine acting in booze-story hardly better than title. Likable literary hero drinks constantly and gets dead drunk at inopportune times. Marriage with fine society girl nearly ruined thereby, but "happy ending" wins out.
For A: Hardly *For Y:* By no means *For C:* No

Million Dollar Legs (Jack Oakie, W. C. Fields) (Paramount) Crazy nonsense-farce about mythical kingdom with burlesque characters and horse-play actions. Very funny to many, very silly to some. Practically unobjectionable and too absurd to be harmful. Fields' fine comic work the only thing notable.
For A: Depends on taste *For Y:* Perhaps *For C:* Perhaps

My Pal the King (Tom Mix) (Universal) Distinctly different from usual Mix picture. Lively heroics and Western thrills are combined with pleasing, fanciful story of a mythical kingdom with a child monarch, whom Mix rescues and restores safely to his throne, defeating the plots of the treacherous cabinet.
For A: Good of kind *For Y:* **Very Good** *For C:* **Excellent**

New Morals for Old (Robert Young, M. Perry) (MGM) Modern youth "problem." Daughter leaves fine home to live with man she loves until wife permits divorce, son deserts father's business for "career" abroad, both finding happiness after return to ideals and standards of their parents.
For A: Fairly interesting *For Y:* No *For C:* No

No Greater Love (Alexander Carr, Dickie Moore) (Columbia) Sentimental melodrama of crippled orphan girl, devotedly loved and cared for by kindly Jew, until authorities take her to orphanage. Later her cure is effected when he lies at point of death. Tragic scenes relieved somewhat by bits of real humor.
For A: Perhaps *For Y:* Fairly good *For C:* Very sad

Racetrack (Leo Carrillo) (Tiffany) Usual racetrack thrills, photographed ultra-modern style, gives way to quite wholesome human interest story. Crooked racetrack bookie wants his adopted boy to go straight, so heroically sends him back to boy's mother. Carrillo good, action rather static.
For A: Fair *For Y:* Good *For C:* Passable

Rebecca of Sunnybrook Farm (Marian Nixon) (Fox) Kate Douglas Wiggins' well-known story of the little girl who leaves her farm home to be brought up by a crusty old aunt, who is finally won over by sweetness and charm of the heroine.
For A: Good *For Y:* ***Excellent*** *For C:* ***Excellent***

Red Headed Woman (Jean Harlow, C. Morris) (MGM) Fast, racy comedy, glorifying cheap, brazen, brainless heroine whose only asset is sex-appeal. She steals husband from wife, marries him, cheats, leaves him for the next one, and is still doing same triumphantly at the end. Very sexy.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Reserved for Ladies (Leslie Howard) (Paramount) Delightful character comedy, made in England, charming in sets, tone, manner, and diction. Masterful role by Howard as wise headwaiter in elite London hotel who finally falls in love. Delicately sophisticated and satirical, deftly played and directed.
For A: ***Excellent*** *For Y:* Probably good *For C:* Beyond them

South Sea Adventures (Zane Grey) (Principal) Zane Grey, prolific writer and sportsman, picturizes his own $1,000,000 trip to catch rare monster fish in South Seas. Exciting feats with rod and reel. Charming scenery and some interesting shots of native customs and costumes. Feature length travelogue.
For A: Good of kind *For Y and C:* ***Interesting***

Strangers of the Evening (Zasu Pitts) (Tiffany) Comedy-mystery combination, bordering on burlesque which gets a lot of fun out of a mix-up of corpses and some good character acting. Suspense and thrills obtained from situation and character instead of usual artificial shudder effects.
For A: Good of kind *For Y:* ***Amusing*** *For C:* Hardly

Tenderfoot, The (Joe E. Brown) (First National) Texas tenderfoot strikes New York, manages to avoid usual attempts to swindle him and becomes successful theatrical producer. Laughable nonsense farce, much slapstick, no concern for probability. Harmless horseplay. Inferior to two previous films.
For A: Hardly *For Y:* Probably funny *For C:* Funny

Thunder Below (Tallulah Bankhead) (Paramount) Another hectic sex story in the tropics, sensational, artificial, improbable. Hard-boiled husband, wavering wife who dresses in city drawing-room style, and fine-grained lover who rejects wife's offer of infidelity. Concludes with heroine's suicide.
For A: Hardly *For Y:* Unwholesome *For C:* No

Tom Brown of Culver (Richard Cromwell) (Universal) Fine picture actually made at Culver Military Academy, showing life and activities of cadets, and telling story of development of a boy's character through example and discipline of military training.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* ***Excellent***

Unashamed (Helen Twelvetrees) (MGM) Excellent plot, skillfully directed, suspense deftly handled and acting of the best, but whole theme more or less false and thoroughly unhealthy. Heroine's seduction by worthless cad, his murder by her brother, long trial with elaborate perjuries, etc.
For A: Hardly *For Y:* Unwholesome *For C:* No

Washington Masquerade (Lionel Barrymore) (MGM) Able lawyer rises to U. S. Senate by sheer merit. Sexy siren, tool of crooked lobbyists, dupes him into marrying her and resigning office for a bribe. Dies disgraced. Barrymore fine, staging excellent, vamping spicy. Exploits rottenness in politics.
For A: ***Interesting*** *For Y:* Very doubtful *For C:* No

Week End Marriage (Loretta Young) (Warner) Humble life comedy, realistic, supposedly showing that wife should make the home and let husband earn the living. Elementary stuff but quite amusing from character interest. Aline McMahon does a notably fine role.
For A: Rather good *For Y:* Perhaps *For C:* No

Week Ends Only (Joan Bennett, Ben Lyon) (Fox) Poor young artist hero loves virtuous cabaret dancer, who is protégée of smooth, rich, and wicked rounder, deftly acted by John Halliday. Hero misunderstands—deserts heroine—but he understands again in time for happy ending.
For A: Hardly *For Y:* Better not *For C:* No

What Price Hollywood (Constance Bennett) (RKO-Pathe) Elaborate, fast, and generally entertaining picture of the inside of Hollywood life and movie production methods, more or less authentic, and with some real human interest. But heavily spiced with sex, booze, and cheap vulgarity.
For A: Depends on taste *For Y:* Decidedly not *For C:* No

Winner Take All (James Cagney) (Warner) Another prize-fight story with Cagney in typical conceited, deceitful, low-English role. Fast-moving and funny in spots. Hero jilts heroine for society girl. When she jilts him, he returns to heroine of course.
For A: Mediocre *For Y:* Better not *For C:* No

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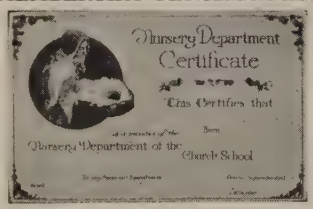

The certificates feature the same mother and child with the same accurate four color printing. Printed on heavy coated stock, size 4⅜x6½, with envelopes, 50 cents a dozen.

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The pictures by Marian Justice are not conventionalized baby heads or flowers, but pictures of action—of small boys and girls doing the sort of things small boys and girls like to do. Verses by Daisy D. Stephenson.

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The Unlighted Cross

(Continued from page 31)

LAURA *moves to the door. The organ or another instrument at* LAURA'S *signal plays* "In the Cross of Christ I Glory." *There is a long pause, during which the cross remains in darkness.)*

MR. MALLORY (*still fumbling*): That's funny. I can't understand where the trouble is. Must be a poor connection somewhere.

JANE (*laughing a little*): That—that was sort of an anticlimax, wasn't it? Let's hope it doesn't go that way tomorrow night.

MR. MALLORY (*much annoyed*): Oh, I'll have it fixed presently.

JANE: Suppose we come back later, girls, and go over the last scene. I'm anxious to get the effect of the lighted cross. We'll go back in the other room and rehearse now.

(*All go out but* MR. MALLORY, *who continues to fuss with the wiring. He gets some tools from a pocket of his coat.*)

MR. MALLORY (*irritably to himself*): Funniest thing! What in the world!

(*During the rehearsal* KEITH MALLORY *has entered the church from the rear and, coming down the aisle unobserved, has slipped into a seat at the end of a pew about half way down. He has watched the outcome of the rehearsal and his father's discomfiture with amusement and irony on his face, and now he rises and approaches the pulpit, still unobserved.*)

KEITH (*with amused sarcasm*): Well, well! "If the light that is in thee be darkness, how great is that darkness!"

MR. MALLORY (*straightening up with a start, not realizing where the voice has come from*): What—what was that? (*In obvious relief.*) Oh—you, Keith! You—you frightened me! I thought—(*He wipes his forehead with his handkerchief.*)

KEITH (*lightly*): That I was a voice from the depths—or the heights? Well, I don't wonder you were alarmed, it doubtless being the first time you ever heard me give vent to scriptural utterance. I saw that verse just yesterday in a cartoon.

MR. MALLORY (*eagerly shaking hands with his son*): Glad to see you, boy. You came in on the evening train? I heard it whistle half an hour ago.

KEITH: Righto. I went up home by a round-about way. Wanted to shake a—er—a fellow I met on the train. Thought he was trying to follow me.

MR. MALLORY: You weren't carrying much money, I hope. You know I've always advised you—

KEITH (*with a disagreeable laugh*): No danger of anybody chasing me for my money! Ha! That's a good one!

MR. MALLORY (*sharply*): Keith! You haven't been speculating?

KEITH (*noncommittally*): Not much. Going home soon, dad?

MR. MALLORY (*picking up his pliers again*): Pretty soon, I guess. There's something the matter with this wiring. I'll find out what it is if it takes me all night.

(KEITH *walks up and down on the platform. He is nervous. Every so often he gives a sharp glance toward the door.*)

KEITH (*looking up at the motto shaped sign*): Hm! 1832-1932. So the old lady's a hundred years old, is she? Must be on her last legs, to say the least.

MR. MALLORY (*horrified*): Why—Keith! That's blasphemous! Do you realize you're speaking those words of the church of Jesus Christ?

KEITH: No—really? My mistake. I'd always understood it was the church of James P. Mallory.

MR. MALLORY: Keith—you—

KEITH (*lightly*): Oh, no offense intended! (*His glance flying to the door.*) What—what was that?

(BILL *enters and proceeds as far as the back of the middle aisle.* BEETLE *hovers in the background.*)

BILL (*shouting*): You got it lighted yet, mister?

BEETLE: Naw. Can't you see it ain't lighted?

MR. MALLORY: Not—not yet.

(Continued on page 38)

Program Building Books

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By H. PAUL JANES $1.00

"One picture is worth ten thousand words" reads an old Chinese proverb. Today Christian educators are realizing that it has meaning for us. Mr. Janes' new book is a pioneer in its field and pastors and church leaders who are anxious to give visual education proper emphasis will find much help here, especially in such chapters as "The Use of Visual Aids in the Church's Program," "The Use of Visual Aids in Worship," "Sources, Selections and Adaption of Materials." The author believes that Visual Aids should not be a substitute for other phases of the program but that they have a vital service of their own to render.

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What's Happening in Religious Education

THE following excerpts are from the President's Message sent to the World's Sunday School Convention in Rio de Janeiro by Sir Harold Mackintosh, who was unable to be present:

". . . in Rio you will meet in a wonderful city, a magnificent city whose name and fame are known the world over. It is a city with an allurement all its own, a city of singular strength and beauty. It is just these same qualities of strength and beauty, spiritualized, which I hope will be the resounding note of the Convention. I hope that our Lord and Savior, Jesus Christ, may be lifted up among you in all his wonderful strength and beauty, so that the influence of the Convention may be carried back triumphantly into many lands, and that the inspiration of it may be mighty and lasting.

"'The Living Christ'! That is the Convention motto, and it is just what the world at large is waiting for. I understand that Senor Marconi . . . set in motion an electric current which in a flash travelled the 6,000 miles to Rio and thereby bathed in light the figure of Christ which overlooks the world's most beautiful harbor. Oh, that I had the gift, the power, to electrify the Rio Sunday School Convention so that 'The Living Christ' might be seen. But the Convention itself can and, indeed, must do this, and my prayer and that of the thirty-six million teachers and scholars comprising the World's Sunday School Association, is that it will. We must startle the world by lighting up afresh the figure of 'The Living Christ' so that all men can see. He himself said: 'I, if I be lifted up from the earth, will draw all men unto me.' Never did the world need him more!

. . . . . .

"The Convention is meeting at perhaps the most critical time in modern history. The nations everywhere are looking for a great leader. We Christians know there is but one equal to the task, 'The Living Christ.' The keys of the future are in the hands of those who have the training of the young life . . . Our task is to help the children of all nations to know Jesus, but let us be sure that it is the *living* Christ we teach. May his blessing rest upon every session of the Convention, his peace dwell in the heart of every delegate, and when the happy Christian fellowship is over, may the message of 'The Living Christ' be kindled afresh in every nation and in every land."

REV. MIRON A. MORRILL, for the past three years publicity director for the World Service Commission of the Methodist Church, has recently been made director of publicity for the Board of Education of that denomination.

DURING the past summer the Department of Religious Education of the Disciples Church has been moved from Indianapolis to St. Louis. This does not mean that the Department is severing relations with the United Christian Missionary Society but it is an economy and efficiency measure which is being made possible by a sharing of headquarters space with the Christian Board of Publication. There is also to be a close working relation between the staff of the Department of Religious Education and that of the Christian Board of Publication thus effecting economies of both money and workers.

THE officers of the Livingston (Missouri) County Council have demonstrated during the past eleven months what can be done with an organization which has practically ceased to function. A year ago when Rev. Joseph Thompson and Rev. M. Q. Stevenson became president and secretary, respectively, of the Council they began their work by determining to hold regular monthly executive committee meetings and at the first meeting planned a program of activities for the year. But they did not stop with planning, for the following is a list of some of the things which have been accomplished since that first meeting.

1. Two terms of a county-wide leadership training school, granting 133 credits.
2. Two conferences held in each of five districts.
3. One efficiency conference—a meeting of county and district officers for the purpose of training Council officers for their work.
4. One young people's conference.
5. One conference of superintendents and pastors.
6. Three vacation church schools (the first ever held in the county) with enrolments of 35, 203, and 320.
7. One weekday school, meeting on released public school time, with an average attendance of 200.

MR. CHARLES DARSIE, for fourteen years associated with the Department of Religious Education of the Disciples Church, has presented his resignation to take effect October 1. He is to become pastor of the Disciples church at Greensboro, North Carolina. For several years Mr. Darsie served as Leadership Training Superintendent. Following a leave of absence for study at Columbia University he was made Superintendent of Adult Work to which field he has devoted his energies for the past five years. He has rendered a valuable service to his denomination and the inter-denominational work of religious education and his many friends wish him well as he goes to his new field.

A NUMBER of his friends and associates in this country and abroad have established what is known as the "World Unity Memorial to David Starr Jordan" in order to perpetuate the peace ideals of this late president of Stanford University. The purpose of the Memorial is to make possible the wider diffusion of Dr. Jordan's important statements on peace and international cooperation by magazine and pamphlet publication, and to encourage the rise of the peace spirit among college students.

ONE of the successful summer projects of the Champaign (Illinois) County Council of Religious Education was a union vacation church school held in Urbana, Illinois, under the auspices of the Ministerial Association of Urbana and the Urbana Council of Religious Education. More than four hundred children were enrolled in the school under the leadership of sixty teachers. The average attendance was 321. Because of the union nature of the school it was possible to enlist the support and cooperation not only of churches and Sunday schools but that of such city agencies as the daily newspapers and the police departments for safeguarding the children en route to school. An impressive closing program, including a large exhibit of work done during the school, was held.

AT a recent rural leadership training school held in Livingston County, Missouri, a small balance was left after all expenses had been paid. This amount is being used to start a library of religious education.

AT a recent rural leadership training school Church of the Brethren careful consideration was given to ways and means of promoting world peace. An official statement was made concerning the church's position on war. This has been printed under the title "Position of the Church of the Brethren on War," and may be secured from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

ON October 1, 1932, Mr. G. A. Guelibolian will open up a department of religious education within the Armenian Church in Greece. His going is at the request of the Archbishop of the Armenians in Greece, Rev. Garabed Mazlemian, and with the aid of the World's Sunday School Association. His work will be that of organizing Sunday schools, translating booklets, and preparing and printing Sunday school publications following the program and method of work already being done in the Armenian Church of Syria under the direction of Levon Zenian.

REV. HORACE G. SMITH, former pastor of the First Methodist Episcopal Church of Wilmette, Illinois, has recently been elected president of Garrett Bibical Institute to succeed Dr. F. C. Eiselen. Dr. Eiselen resigned to become Corresponding Secretary of the Board of Education. Dr. Smith is a member of the Board of Education of the Methodist Church and has been a member of the faculty at Garrett, serving as associate professor of preaching.

World Sunday School Statistics

STATISTICAL REPORT PRESENTED AT THE ELEVENTH WORLD SUNDAY SCHOOL CONVENTION IN RIO DE JANEIRO, 1932

Grand Division	*No. of S. S.*	*No. Officers and Teachers*	*No. Pupils*	*Total Enrollment*	*Increase during Quadrennium*	*Percentage of Increase*
Africa	15,824	68,111	837,631	905,742	116,084	14.7
Asia	32,760	132,937	1,600,108	1,733,045	57,039	3.4
Europe	78,384	772,519	7,731,076	8,503,595	814,155*	8.7*
North America	185,383	2,197,400	20,627,652	22,825,052	2,854,423	14.3
Central America	452	2,316	28,481	30,797	9,867	47.1
South America	4,019	15,535	212,254	227,789	56,934	33.3
West Indies	2,083	16,334	185,508	201,842	13,148	6.9
Oceania and Australasia	11,969	89,568	791,888	881,456	1,026	0.1
GRAND TOTALS 1932	330,874	3,294,720	32,014,598	35,309,318	2,294,366	6.9

*—Decrease.

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Religious Education in the Small Church. By Lewis Joseph Sherrill. Philadelphia, The Westminster Press, 1932. 208 p. Price $.75.

One of a series of "Handybooks in Religious Education," this little volume is especially for the pastor of the small church. It is concrete and to the point, being based somewhat upon correspondence which the author carried on with some sixty pastors reputed to be doing especially successful work in churches of less than 150 members. They were asked to indicate how they had dealt with a number of typical problems and their replies give much validity to the author's treatment.

Some of the chapter headings are: "The Fundamental Tasks of the Church," "Taking Hold to Improve," "Children and Youth," "Strengthening the Leadership," "Extension and Cooperation." One thing which the book should do for many small church leaders is to encourage them with the conviction that really significant and worthy religious educational work can be done and is being done in the small church. The book is rich in suggestions as to how this is possible.

—H. C. M.

Christ in the Home. By Gerrit Verkuyl. New York, Fleming H. Revell Company, 1932. 216 p. Price $1.50.

This book grows out of the experience of the author in teaching the leadership training course on Religious Education in the Family. It contains twelve chapters, with the following titles: Home and Its Purpose; The Changing Home; Husband and Wife; Growing Christian Persons; Christian Experience in the Home; Christian Home Discipline; The Struggle for Independence; Leisure and Recreation; Relating the Family to God; Worshiping As a Family; The Family Budget; The Home in Its Relationships.

One of the fine things about the book is that it holds a high ideal for the home. One of the handicaps of the book is that it seems to fail to touch in a very adequate way some of the exceedingly perplexing problems which are facing homes of today.

—F. L. K.

The Church School Comes to Life. By Mildred Hewitt. New York, The Macmillan Company, 1932. 341 p. Price $2.50.

There is something about this book that gives the reader the feeling that he is having a personal conference with the author, or at least that he is in the presence of the author as she speaks.

Miss Hewitt is dealing with church school administration from the modern point of view. It is true that she thinks primarily in terms of the Protestant Episcopal Church, but any one very easily can translate the specific church terminology into the terminology with which he is accustomed, and so the author's personal background will not stand in the way in the least.

The book contains ten chapters with the following headings: Learning to Live by Living; Planning the Parish Program of Religious Education; Building the Curriculum; Organizing for Christian Living; Training Leaders; Providing the Physical Environment; Finding the Time for Educative Activity; Learning to Use Money; Keeping Useful Records; Measuring Growth. It is full of practical suggestions, and presents many sound principles.

—F. L. K.

Pupil Adjustment in the Modern School. By Cecile White Flemming. New York, Bureau of Publications, Tteachers College, Columbia University, 1931. 94 p. Price $1.50.

This is the first volume in a new series of "Horace Mann Studies in Education," which series is to "present from time to time the philosophies, procedures, techniques, and materials developed and used in the Horace Mann School of Teachers College, New York." The present volume deals with the work of the Division of Psychological Service and Pupil Adjustment. The Mark Hopkins-log-boy plan of education though desirable, is no longer practically possible in this day of universal education. Accordingly this book presents in detail the objectives and methods of work which the Horace Mann schools have found helpful in dealing with the needs of individuals in organized school life. Guidance begins with the child's entrance into the kindergarten and continues to the time at which the graduate is assisted in finding his life's work. Following some introductory statements on the functions and organization of pupil adjustment work, more detailed attention is given to problems of the proper classification of pupils, of unsatisfactory school achievement, of behavior maladjustments, and of the integration of the guidance program with the total task of the school.

—O. M.

Quotable Poems. Volume Two. Compiled by Thomas Curtis Clark. Chicago, Willett, Clark & Company, 1931. 370 p. Price $2.50.

Those who have known and used *Quotable Poems,* Volume I, need no introduction to this second volume. It is an anthology of more than five hundred poems selected from the inspirational verse of three hundred poets. Mr. Clark states that it is his purpose to bring together poetry "that is quotable; that is modern in tone; that has deep spiritual qualities; that contains fine poetic quality, regardless of authorship; and that represents a range of well known, as well as little known, authorship." This book is one which many church school workers will find a ready source for materials to use in worship services, addresses, etc., as well as one for personal inspiration and enrichment.

—G. D.

The Music of the Gospel. Edited by Stanley Armstrong Hunter. New York, The Abingdon Press, 1932. 344 p. Price $2.50.

Twenty-six of the choicest hymns have been treated by different authors, each a well known religious leader. The treatments consist of a brief biological sketch of the author of the hymn, and an appreciation of the hymn itself.

The Sunday School in Action. By Clarence H. Benson. Chicago, The Bible Institute Colportage Association, 1932. 327 p. Price $1.75.

The author of this book is director of the Christian Education Course of the Moody Bible Institute of Chicago and secretary of the Evangelical Teacher Training Association, recently organized by several Bible institutes. The book is one of those in a series to be used by the Evangelical Teacher Training Association.

Such chapter headings as History, Organization, Administration, Standards, Teacher Training, Curriculum, Publicity, Housing, Equipment, and Finance, indicate something of the field covered by the book. Dr. Benson has included a very large number of specific suggestions for Sunday school administrators, and those suggestions are clearly described for the average reader.

Except for one basic fact it would be possible to recommend this book for use in leadership training and by local Sunday school leaders. That basic fact is that the author's point of view is fundamentally out of harmony with the point of view of present-day leaders in Christian education. This may be illustrated by many things in the book, but two illustrations will serve. In the first place, Dr. Benson separates education and evangelism, apparently not having come to recognize that there is no good Christian education that is not genuinely evangelistic, in the best sense of the word, and that there is no sound evangelism which is not based upon the educational method.

The other illustration is his suggestion of a five-point standard, which he thinks should be used instead of the Standards of the International Council of Religious Education. His contention is that the Standards of the International Council are too complex because the number of points in scoring is too high. He apparently does not recognize the fact that the International Standards are intended to be such that local churches will not, by any means, reach a perfect score, but rather that these Standards are guides to growth. Also, he seems to assume that brevity is identical with simplicity. The fact is that his five-point scale might be interpreted to include everything in the International Standard, but it is so meager that it seems to offer little guidance to any except those leaders who are so advanced that they can build their own standards.

—F. L. K.

Personal Problems of Conduct and Religion. By J. G. McKenzie. New York, The Macmillan Company, 1932. 144 p. Price $1.25.

The author has used the resources of modern psychology and mental hygiene, as well as a modern religious viewpoint, in dealing with practical problems which have arisen in the life of his parishioners. The book deals with some eighteen of these problems or situations covering a wide range. Among the topics are: "On Forming New Habits," "What Our Young People Are Thinking," "Temptation and Church Going," "Psychology of Faith," "The Delinquent Child," and "God, Prayer, and Immortality."

Stray Thoughts. Vol. I. By Crump J. Strickland. Charlotte, N. C., Elizabeth Publishing Co., 1931. 192 p.

A book of essays on some of the great issues of life, covering both material and spiritual problems.

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The Unlighted Cross

(Continued from page 34)

BILL (*disgustedly*): Guess it's no good.

BEETLE (*eagerly*): But if you do get it lighted, don't forget! We're always next door.

MR. MALLORY: I—I won't forget.

(*The two boys go out again.* MR. MALLORY *turns to find* KEITH, *white and shaken, leaning against the pulpit.*)

MR. MALLORY: Why, Keith! You look as if you had seen a ghost.

KEITH (*wiping his forehead*): I'm nervous, I guess. That man on the train—(*He walks nervously up and down, then suddenly faces his father.*) Dad! I—(*Starts walking again.*) Oh, it's no use! I can't tell you.

MR. MALLORY: Can't tell me what?

KEITH (*desperately*): Dad—I've got to have ten thousand. I've got to have it quick—tonight.

MR. MALLORY (*dropping his pliers with a crash*): You've got to—what!

KEITH: You've got to let me have ten thousand dollars to—to square up a—a deal I got mixed up in.

MR. MALLORY: What kind of a—deal?

KEITH: Oh, just a—just a deal. Another fellow and I formed a stock company and sold stock. Things didn't go just as we expected, and it fell through, that's all. Lots of business ventures have gone through, you know, lately. It's nothing unusual. Why, only the other day—

MR. MALLORY: You mean—there was nothing behind the stock? You mean you're a—a—(*His voice chokes.*)

KEITH: You'll let me have it, Dad, won't you? You've got to let me have it. If you don't, you'll be sorry.

MR. MALLORY: Why will I be sorry?

KEITH (*staring wide-eyed at the door*): Good heavens! He's—coming! Where—where can I hide?

(*The door at the rear of the church slowly opens, and a* MAN *enters. He is dressed in rough clothes and wears a hat pulled down over his eyes. He comes slowly down the center aisle.* KEITH *slips behind the cross.* MR. MALLORY, *who seems suddenly to have become an old man, stands watching, as if fascinated.*)

MAN (*nearly down the aisle, pointing an accusing finger*): I see you, Keith Mallory. You're hiding behind that cross. You're afraid—afraid of the thousand common men and women you have wronged—not because you have wronged them, but because one of them has found out your secret. You're afraid, so you're hiding behind a cross. (*He laughs harshly.*) What have you and your kind to do with the cross of Jesus Christ? You who think it is an ornament of gold to deck your comfortable churches instead of the burden of humanity to be carried on your backs! What have you to do with the Carpenter of Galilee, who walked the dusty streets with common laborers and called the working man his brother and took the children of the poor in his arms and blessed them! You and your gilded church and your pretty babble of a cross! Is that why you like to build your steeples high to shut out the ugliness of poverty that dwells within your shadow? And why you like to hear your organs roll—to drown out the voice of children who have no place to play but in the streets? And you—who hold in your hands the power to lift these social curses and still this bitter tumult! Come out of there, Keith Mallory, before I pull you out. It would be a shame to soil your clean white collar with hands that are stained with

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(KEITH *steps out, shamefaced and frightened.*)

KEITH: Well, you've found me. You've followed me down here from the city and you've found me. What are you going to do about it?

(MR. WAKEFIELD *opens the door at the front and steps in. He stands in the shadows unobserved.*)

MAN: I'm going to get back that money you stole from the hard-earned savings of those slaving mill workers.

KEITH: You—you're mad. This—this is blackmail.

MR. MALLORY (*wearily*): Keith—stop! How much does this man want?

KEITH: I—I told you, Dad. Ten thousand dollars.

MAN: It's not for myself I want it. Get that straight.

MR. MALLORY: I understand. I'll make it good, of course. He is my son. (*To the* MAN.) You'll take my word that I will make it good?

MAN (*giving him a long scrutiny*): I'll take your word.

(*He turns slowly and goes down the aisle and out the door.*)

MR. MALLORY (*standing with bowed head, after a long silence*): Keith—Keith! How could you!

KEITH: Oh—cut the sob-stuff, Dad. Of course it was decent of you to pull me out, but you won't miss the money very much. I've learned my lesson, all right. I'll never get caught that way again.

MR. MALLORY (*eagerly*): You mean you'll never do a thing like that again?

KEITH (*significantly*): I mean what I said—I'll never get caught that way again.

MR. MALLORY (*in a strained voice*): Is it nothing to you that you have betrayed the ideals that I taught you to hold sacred? Doesn't the church and its training mean anything to you that you can treat morality of character so lightly?

KEITH: I'm sorry, Dad. Maybe if somebody had made as thorough and scientific a job of developing my character as you did of making me a banker, I might have been different. Who knows? But they didn't seem to be specializing in character when I came along.

MR. MALLORY: You—you'd better go now, Keith. I'll meet you—up at the house—later. I've got to think this thing through.

KEITH (*turning at the platform steps*): Don't take it so hard, Dad. You've got a few plate glass windows in your own house, I'll bet, when it comes to business deals. I'll admit this was a close one, but I won't get caught again. All right. So long.

(*He goes out whistling.* MR. MALLORY *paces thoughtfully up and down, his head bowed in an attitude of despondency. He stands for a moment looking up at the cross, then slowly kneels before it, stretching up his arms.*)

MR. MALLORY (*in an agony of reproach*): God forgive me for my blind and stubborn foolishness!

(MR WAKEFIELD *appears quietly at his side. He drops a sympathetic hand on his shoulder.*)

MR. WAKEFIELD: I'm sorry. I couldn't help hearing. Don't blame yourself too much. It's not all your fault, Mr. Mallory.

MR. MALLORY (*looking up at him earnestly*): I was wrong, Wakefield. I've always been wrong. I've been blind—blind to the mission of the church—blind to the things of the spirit. I've thought only about new pews and stained glass windows when all around us children have been growing to manhood without once beholding the presence of the Master in their midst. I've been so concerned with building an artistic house of worship that I couldn't even take the time to build my son a character. "If the light that is in thee be darkness—" No wonder the cross refused to light—for me!

MR. WAKEFIELD (*gently*): The power is there—if we will only take it. It isn't

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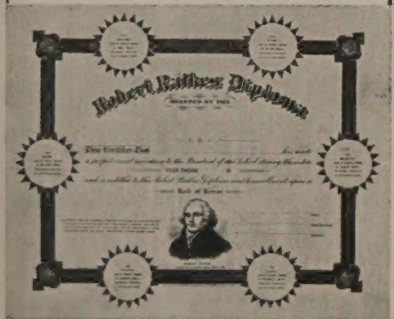

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HAND WORK

too late—it's never too late—to bring it into flame. (*He leaves* MR. MALLORY'S *side and runs his fingers over the connections. After some minutes he straightens up.*)

MR. WAKEFIELD: See! Here's the trouble. One of the plugs was loose. It didn't quite make connection with the source of power. Just one—one little plug. (*Looking at him earnestly*) Shall—shall I connect it, Mr. Mallory?

MR. MALLORY (*slowly rising and realizing the significance of the words*): Just one? You're right. Just one. (*He walks back and forth, head bent, thoughtfully.*) How—how would you go about to connect it?

MR. WAKEFIELD: It's very simple. Isn't it enough if each small part joins in the bigger plan, letting itself be used with all the special fitness that is given it? Why not just slip the plug into its own small place, the way it was intended—then let the power do the rest?

MR. MALLORY: I see. We'll do it, Wakefield—working together—letting ourselves be used! We'll lift the cross—with all its light and power—and let it shine in this community! I'm willing, Wakefield. I'll give my best. Go on—and plug it in!

(MR. WAKEFIELD *stoops and, suddenly, the cross is brightly illuminated.* MR. MALLORY *stands with bowed head. After a moment in preparation for the rehearsal of the last episode of the pageant, the organ or other instrument plays softly.* "In the Cross of Christ I Glory." BILL *and* BEETLE *enter at rear of church and tiptoe softly down the aisle.*)

BILL (*in an awed whisper*): Look, Beetle! It's all lighted!

(*They reach the space in front of the platform, pause, and gaze up at the cross in ecstatic admiration.*)

BEETLE: Gee, Bill! Ain't it pretty?

BILL: Yeah! It makes you feel sort of—of good, don't it, as if you never wanted to be bad.

BEETLE: Yeah. Do you s'pose he lighted it up just for us?

(*The* SPIRIT OF THE PAST, *the* SPIRIT OF THE PRESENT, *and the* SPIRIT OF THE FUTURE *enter from the side door and take their places, the first two as in preceding scene, one on each side of the cross, the* SPIRIT OF THE FUTURE *just beneath the cross. The two boys continue to stand in the front of the church.* MR. MALLORY *and* MR. WAKEFIELD *stand with bowed heads, one on each side of the cross, in the background.*)

SPIRIT OF THE PAST:
The light once came! The blessed guiding light
Struck from the mighty flame of love divine,
Spanning the darkness of the centuries,
Unto the ages past a holy sign!
Behold the light—the blest abiding light,
Lifted above the vastness of the night!

SPIRIT OF THE PRESENT:
The light is come! The blessed healing light,
Steadfast and sure! Though generations move
In ever widening spans, they cannot stray
Beyond its circle of inimitable Love.
Still shines the light—the blest revealing light,
Crowning the upward pathway to the height.

SPIRIT OF THE FUTURE:
The light shall come! The blessed conquering light,
The hopes of all the ages to fulfill!
Into the murk of toil, earth's troubled marts,
Into the vast perplexity of human hearts,
Where war and discord murmur, never still,
Slowly the light shall come, the tumult cease;
With the majestic silence of the dawn,
Yet with the strength of armies marching on
To power invincible that brings release!
There shall be born an impulse unto good
In the clear eye and earnest heart of youth,
Fearless to seek the right and know the truth,
Trained in the sacred ministry of brotherhood!
Crowning the world's long struggle for the right
Triumph shall come at last! Behold the light!

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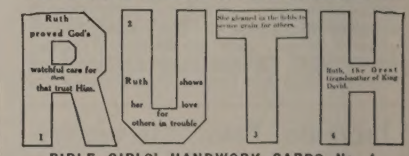

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